The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 42.—WHOLE NUMBER 1030

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, DECEMBER 14, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
' GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for December.

15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas. The Collect, Epistle, and Gospel for the Circumcision are to be used.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

December 19, Maine. Louisiana.

The proper service for the day is printed immediately before the forms of Family Prayer.

Poetry.

(For the Churchman.)

Christian Hope.

"That we through patience and comfort of the Scriptures might have Hope."—Epistle for second Sunday in Advent.

Oh! where doth Hope e'er shine so bright
As 'midst the deepest gloom?
Oh! where doth shed more cheering light
Than o'er the dismal tomb?

When those on earth we loved most dear
We to the grave consign,
'Tis Hope alone can dry each tear,
And aid the heart resign.

Yea, when the grassy turf doth close
The loved one from our sight,
Hope still doth soothe the mourner's woes
With visions passing bright.

Nor mourners only doth she cheer:
The dying man is bless'd:
She bids him banish every fear,—
Lulls every doubt to rest.

She tells him of a Saviour's love,—
Love that doth never cease:
She points to happier realms above,
Where saints repose in peace.

Oh who is she that thus can smooth
The dreaded dying bed?
Who, that can man's worst sorrows soothe,
Light 'midst his darkness shed?

'Tis she alone, "Faith's Daughter," she
Whom Christ brought down from heaven;
The choicest gift in mercy He
To man on earth hath given.

The torch she kindled in the blaze
Of Gospel altar bright,
Alone can light the dreary ways
Of Death's dark, dismal night.

Z.

Selected Matter.

Extracts from Visitation Charge of the Bishop of London.

NEW COURT OF APPEAL.

With respect to the desirableness of substituting a new court of appeal in suits involving questions of heresy for the judicial committee of the privy council, I think it unnecessary to trouble you with any observations. My reasons for thinking such a change advisable were fully stated in a speech recently delivered in the House of Lords, and since published.

The attempt then made to obtain the consent of parliament to a change in the constitution of the present Court of Appeal was not successful; but we need not on that account forbear from renewing it, nor despair of its ultimate success. It is on all hands agreed that some change is necessary. Our object must be to obtain the sanction of the legislature to such a change as shall be in accordance with the essential principles of our ecclesiastical polity. Those principles, I would remind you, remain unchanged. The law of the church, whatever defects we may perceive in its administration, continues essentially the same. There is much in the actual state of things to excite our apprehension and to keep alive our vigilance; but the difficulties which surround our church far from affording to any of her members a sufficient reason for deserting her and renouncing her communion, seem to me to require from them an increased degree of affection and dutiful obedience, and a more united and determined resistance to her adversaries.

SECESSIONS TO ROME.

We respect to those persons who have lately seceded from us and passed over to the Church of Rome, it is manifest that the recent decision of the Judical Committee, although it may have been made the pretext, cannot have been the cause of their secession. A supposed misinterpretation of the church's mind upon a particular point of doctrine by a court of law can hardly be regarded by the commonest understanding as a sufficient reason for renouncing her communion, and embracing all the errors, both of doctrine and practice, which the church of Rome imposes upon the reason and conscience of her members; for it must be borne in mind that it is not simply a question whether that church asserts any particular point of doctrine more precisely and dogmatically than our own, but whether its whole system be such as to represent more clearly and more fully the true faith and pure worship of God.

Whoever desires to be in communion with the church of Rome must be prepared to embrace that system in all its fulness and complexity, every item of all the errors and superstitions which have at any time received the sanction of Papal infallibility; and not only so, but *every new doctrine* or *practice*, which the same authority may *from time to time* impose upon the church.

It is not easy to say what the members of that Church are required to believe now; it is impossible for them to foresee what they may be called upon to admit as an article of the faith next year, or in any future year. For instance, till of late, it was open for a Roman Catholic to believe, or not, as he might see reason, the fanciful notion of the immaculate conception of the Blessed Virgin, which had been opposed by some of the most eminent divines of his church, and purposely left undecided by the Council of Trent. But the present Bishop of Rome has seen fit to make it an article of the faith, and no member of his church can henceforth question it, without denying the infallibility of his spiritual sovereign, and so hazarding, as it is asserted, his own salvation.

Suppose that the teaching of our own church as to the effects of baptism were less definite than it is, leaving to her ministers a greater latitude than is actually left to them by the recent judgment, would that justify any one of her members in throwing himself into the arms of a church which teaches, and now more openly than ever insists upon his paying divine honours to a creature? Is Mariolatry a less sin, or less a departure from the truth, than a low view of baptismal regeneration? Is a belief that the grace of God is not tied to the outward and visible sign in a sacrament a more pernicious error than the assertion that the priest's intention is necessary to the efficacy of a sacrament? If the former notion be calculated to raise a doubt whether this or that infant be made by baptism a Christian, is not the other much more so? No man in the church of Rome who is bound to admit its doctrine respecting the priest's intention in administering the sacraments can be sure whether he is a Christian or not. This one dogma of that church is more calculated to raise doubts and scruples in the minds of her members, than any uncertainty which is supposed to exist in any of the articles of our reformed church. This line of reasoning might be pursued at greater length with reference to the various corruptions of Gospel truth, the belief of which the church of Rome binds upon the consciences of all her members as necessary to salvation. But I must content myself with the general observation, that he who deserts the church of his baptism on account of some one supposed flaw in her system of discipline, or even of doctrine, and submits to an authority which demands an implicit belief in an indefinite number of dogmas, opposed alike to Scripture and to common sense, some impious and some absurd, may be compared to a man who, having observed some instance of doubt or hesitation in his guide, in order to avoid mistaking the path on one side, rushes blindfold over a precipice on the other.

But there is another very important consideration suggested to us by the much-lamented secessions from our church. It may well occur to us to enquire how far the way may have been paved for them, in some instances at least, by the growth of opinions and practices in our own reformed church, at variance, if not with the letter, yet with the spirit of its teaching and ordinances. I am unwilling to condemn without reserve the motives of those amongst the clergy who have thought themselves at liberty to imitate, as nearly as it is possible to imitate without a positive infringement of the letter of the law, the forms and ceremonies of the Church of Rome, or to insinuate without openly asserting some of the most dangerous of those errors which our Reformed Church has recommended and condemned. I am bound to do justice to their zeal and devotedness, their self-denial and charity. Inconsistent as I think their conduct has been with their duty to the church of which they are ministers, I cannot suspect them of intentional treachery. They may perhaps have thought that they were adopting the most likely method of retaining in our communion persons of warm imagination and weak judgment, who were in danger of being dazzled by the meretricious splendour of the Roman ritual, or deluded by the false pretences of the Roman system of doctrine to antiquity and unity. If such has been their object they have been grievously disappointed. Concessions to error can never really serve the cause of truth. If some few have been thus retained within the pale of our church, many others have been gradually trained for secession from it. A taste has been excited in them for forms and observances, which has stimulated without satisfying their appetites; and they have naturally sought for its fuller gratification in the Church of Rome. They have been led step by step to the very verge of the precipice, and then to the surprise and disappointment of their guides, have fallen over.

I know that this has happened in some instances—I have no doubt of its having happened in many. Then, with respect to doctrine, what can be better calculated to lead the less learned or less thoughtful members of our protestant church to look with complacency upon the errors which that church has renounced, and at length to embrace them, than to have books of devotion put into their hands by their own clergymen, in which all but divine honour is ascribed to the Virgin Mary, a propitiatory virtue is attributed to the Eucharist, the mediation of the saints is spoken of as a probable doctrine, prayer for the dead is urged as a positive duty, and a superstitious use of the sign of the cross is recommended as profitable. Add to this the secret practice of auricular confession, the use of crucifixes and rosaries, the administration of what is termed the sacrament of penance; and it is manifest that they who are taught to believe that such things are compatible with the principles of the English church must also believe it to be separated from that of Rome by a faint and almost imperceptible line, and be prepared to pass that line without much fear of incurring the guilt of schism. * * *

STATE AND PROSPECTS OF THE CHURCH OF ENGLAND.

And what is the lesson which the actual condition of our church is calculated to teach us? Menaced by dangers of opposite kinds—on this side superstition and spiritual tyranny; on that side rationalism, with infidelity or pantheism in its train—are we bound to put away from us, as far as our duty to the truth will permit, all dissensions and controversies between ourselves; to rally round the vital truths of the Gospel; and to study, with much self-inquiry and earnest prayer, to realise our Saviour's precepts, "Have salt in yourselves, and have peace one with another." Whatever defects we may believe to exist in the constitution of our church, as viewed in connexion with the evil policy of this country, let us devote our energies more resolutely than we yet have done to the fulfilment of our own individual duties, as ministers of that church, each in his proper sphere of action; and we shall find, in the more rapid growth of religion, in the extension of the church's boundaries, in the daily ingatherings of those who are to be saved, and in the moral and social improvement of the people at large, abundant evidence of our belonging to a true church. Nay, have we not even now sufficient evidence of this kind to assure and encourage us? Can we believe that God would bless the efforts of a false or falling church with such success as by his goodness has already crowned the awakened energies of our own? And is not the very fact of that awakening, viewed in connexion with its results, in itself a condemnation of those who desert our church, because she is hindered, as they think, from doing her proper work? Is it too much to say that the divine Head of the church (we speak with all humility) seems to be acknowledging the legitimacy of that branch of it which is planted in this realm by signal marks of his favor—not by amplifying its worldly honors—not by enlarging its endowments, nor by augmenting its temporal powers, nor by giving it increased favor in the sight of legislators and rulers—but by calling forth its spiritual energies, by reviving its inner life, by rekindling in its members somewhat of the church's ancient warmth of piety and charity; by giving to both the will and the power to lengthen its cords and strengthen its stakes, and to break forth on the right hand and on the left? He we not thankfully to acknowledge the goodness of God towards the church of this country, in permitting it to send forth, within the last ten years, fifteen additional bishops, to preside over its distant and too long neglected branches, and in blessing the labors of those devoted and self-denying men with an almost unlooked for measure of success? This, too, be it remembered, by the church's inherent enegy, without assistance, almost without encouragement from the state. Again, are there no indications of the existence of a true church, faithful to her appointed work, in the efforts which have been lately made to bring into her bosom, and to provide with heavenly nourishment, the multitudes of perishing sinners, called indeed by her name, and for the most part, it may be, made her children by baptism, but from that moment, treated as strangers and foreigners, ignorant of her maternal care, and suffered to remain in an almost worse than heathen state? Are not the churches and schools, which are now so many centres of light and holiness, in regions where the powers of darkness long held undisputed sway, so many trophies which the church militant has been permitted to erect over the enemies of man's salvation? Is it not the church which has of late lifted up her voice and told the rich and powerful of the duties they owe to the poor, and of the dangers which have arisen, and of the ruin which must ensue from the continued neglect of those duties? Let us, dear brethren, be duly thankful to God, for all that he has guided and enabled our church to effect, as the dispenser of her truth, and be more zealous, and more united than ever, in our endeavour to carry on the work in our respective spheres of duty. Let us rally, as dutiful sons, round our spiritual mother, in the time of her distress or perplexity, repair the breaches of our Sion as effectually as God may permit us to repair them, and possess our souls in patience and prayer, till in his own good time he shall see fit to perfect the work.

From the English Churchman.

To an Address from the Clergy of and about Plymouth (of a somewhat Low-Church character,) the Bishop of Exeter has replied as follows:—

"BISHOPSTOWE, Nov. 11, 1850.

"DEAR SIR,—I thank you and those clergymen of Plymouth and its neighbourhood, whose names accompany yours, for the Address which you have conveyed to me, on occasion of 'the late Papal Brief, by which the Counties of England and Wales have been portioned out into territorial Dioceses.' "I need not assure you that in very much of the substance of your Address I fully concur.

1. I agree with you in designating this act as 'audacious,' 'as being (we may expect) preliminary to yet further acts of spiritual aggression, (if, indeed, there remain any which are not included in this), and as indicating a sanguine expectation on the part of the Church of Rome, of the re-establishment of the Papal authority in these realms.' But I rejoice to say, and perhaps some of you may rejoice to hear, that I do not, in any degree, agree with you in 'regarding all this with anxiety and apprehension.' On the contrary, I see in it a powerful, and I trust, with God's blessing, an effectual call on our own Church, to strengthen itself by a more diligent, a more faithful, a more consistent, discharge of the duties which pre-eminently belong to it, as a most favoured branch of Christ's Church upon earth.

"2. I agree with you in regarding it as 'negativing the very existence of a Christian Church amongst us;' for I hold with you that, to the existence of a 'Christian Church, (using the phrase, as you manifestly use it, in the sense of a true branch of the Catholic Church,) the Apostolic office of Bishop is essential. But, whether this negation be 'an insult to our country,' as I know not the minds of those from whom it proceeded, I neither know, nor, in truth, do I at all care; for my thoughts, on this occasion, are directed solely to the grave considerations which it forces upon me.

3. I would gladly agree with you in designating this act as 'an outrage on the authority of Her Majesty the Queen;' and as I should, without all doubt, have designated it a very few years ago. But, if this Bull be indeed an outrage on that authority, 'it must be criminal for any persons to accept it as binding upon them.' Recollecting, however, that, only five years ago, every statutory provision against such reception of it was repealed; recollecting, too, the refusal then peremptorily given to the proposal, strenuously urged in Parliament by myself, that the repeal of the former penalties of high treason should be accompanied by the enactment of some penalty, however light, in order to make the reception of Papal Bulls in this country contrary to law;—when, I say, I recollect this, and, further, that we were not then told by the Government which introduced that Bill into Parliament, though earnestly and anxiously pressed to tell us, whether there would remain any longer any legal security whatever against such instrument being received by her Majesty's subjects in England—I greatly doubt, or rather, I have hardly any hope, that the reception of this particular Brief or Bull (be it which it may) is now contrary to law; and if it be not, I cannot consider it as an 'outrage on the authority of Her Majesty the Queen.'

"You state, indeed, that 'Her Majesty the Queen is the sole fountain of honour and dignity;' and if I thought, as you seem to think, that the office and title of Bishop is of that kind of 'honour and dignity' which proceeds only from Her Majesty as its 'sole fountain,' I should agree with you that professing to confer it in this country would be invading Her Majesty's prerogative. But, looking to the office of Bishop as proceeding from the same heavenly fountain from which Her Majesty's own sacred office proceeds, I cannot so degrade it as to refer it to any human source, however exalted.

"As little can I see in this Papal act any interference with her Majesty as 'supreme governor over all persons, and in all causes, spiritual and ecclesiastical, as well as temporal in her dominions,' unless it be contrary to the law of the land, of which, for the reasons already stated, I am sorry to entertain very grave doubts.

"4. I entirely agree with you in considering this act as 'an invasion of the rights and privileges of the Church of England, of which we are ordained Ministers;' and as such I hesitate not to denounce it as *most schismatical*. I agree with you, also, in deeming it 'a direct attack upon that pure and reformed faith which has been committed to our trust,' not only, as you say, 'since the Reformation,' but also from the earliest period in which Christ's Church was, by His mercy, planted in this land. I agree with you in thinking that some portions of His faith were indeed grievously corrupted in the generations preceding that in which God was pleased to give to our predecessors His grace to purify it from those corruptions; and I further agree with you, that in respect to them, 'our Church is especially antagonistic to the Church of Rome.' But, before I could concur with you in calling those corruptions, '*fundamental* errors,' it would be necessary to agree on the meaning of the term 'fundamental.' If by that word you mean errors *injurious* to Jesus Christ, then, indeed, I fully agree with you in a *sense*, though I should scruple to adopt your language; for I hold that those 'errors' only can, in propriety of speech, be termed fundamental, which cut off the party of which it is spoken *from the foundation*. And in this sense, in common with Hooker, Bramhall, and other of our greatest Divines, whom it is unnecessary here to enumerate, I do not think the errors of the Church of Rome 'fundamental;' in other words, I do not think they make her cease to be a Church.

"I am glad, indeed, to see that you recognize her as such, for you call her a 'superstitious and idolatrous Church,'—qualities which, although I am bound in Christian charity to lament it, I nevertheless fully agree with you in ascribing to her; for, assuredly, that Church may justly be called 'superstitious,' which includes in its very Creed the duty of adhering to 'doctrines concerning purgatory, pardons, the worshipping and adoration as well of images as relics, and also invocation of saints, which our Church truly calls 'a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God,' and 'idolatrous,' inasmuch as it requires, in the same creed, 'the adoration of the sacramental bread and wine, received in the Lord's Supper, and of the corporal presence of Christ's natural flesh and blood' therein.

"Hitherto we have been dealing with facts—the remaining portion of your address carries us into the land of conjecture, in which, in truth, the occasions may very fairly be considered as inviting us to expatiate. But here, I must frankly own, I am unable to journey very far with you.

"You say that '*your fears are greatly augmented* by a conviction which you cannot conceal,' and which I think you quite right in avowing, 'that this confident tone and proceeding, on the part of the Pope, has been greatly encouraged by the Romish principles held by many within our own Communion—principles which have caused so lamentable a defection to a superstitious and idolatrous Church."

Now that Romish principles must have been previously at work in the minds of those persons, before they left us, is certain, and that there are others in our communion, be they many or few, who are infected by those principles, is most likely. And it is exceedingly probable that the Pope, in his ignorance of the real state of English feeling, was tempted by the occurrence of so many cases of secession from our communion, to anticipate a ready acceptance of all his mandates, and so to obtrude his schismatical hierarchy upon us. But, so far are 'my fears from being augmented' by this consideration, that I think he could hardly have taken a step more fatal to his own pretensions, more full of hope to ourselves. "For if Rmsh principles have indeed prevailed, and still do prevail among any members of our Church, what has led to this most lamentable result?

"I will frankly state my own conviction, and will, as your Bishop, invite you, not to adopt it because it is mine, but to give it, on that account, your grave consideration. I believe, then, that to earnest-minded, intelligent, and reflecting men (as we must own many of those who have left us to be), the most effectual of all the inducements to abandon their loyalty to their Church, has been the wanton disregard of the principles of that Church, which is too often exhibited by many even of her Clergy.

"For instance,—when we see ministers of large and populous towns acting as if it were their main duty to raise, or keep alive, some ignorant prejudice, or to swell some low party clamour, among their people—denying and calumniating, it may be, neighboring ministers, more active, more zealous, and, therefore, more successful than themselves — limiting, meanwhile, their own services within the narrowest bounds, neglecting those plain directions of their Church which they have solemnly pledged themselves to fulfil—'keeping holy' none of the prescribed festivals in commemoration of apostles, and saints, and martyrs—closing the House of God except on Sundays, as if among the countless thousands committed to their charge there were none who are desirous of joining in the 'Communion of Saints on any other days. Still worse, talking, and even teaching of the Church which is the body of Christ, as if it were an empty name—of His sacraments as if they were mere ritual ordinances—of the whole wondrous and mysterious scheme devised by God's wisdom and mercy for the restoration of fallen man, as if it were solely a matter of internal personal feeling. When, I repeat, we see and hear these things, we may condemn, we must lament, but we cannot wonder at, the indignant impatience which has driven sensitive and earnest minds to seek, even in the corrupt system of Rome, something less unsatisfying than what they have been compelled to witness at home.

"Now, this Papal Bull will, we may hope, do much to retain these wanderers within their proper fold. For it compels them to open their eyes to the glaring reality that, in going from us to Rome, they will be deserting a Catholic system, too often, we admit, most imperfectly carried out,—for the uncatholic and schismatical position in which the Pope has placed himself, and all who shall adhere to him.

But I will not pursue the subject farther. I will only add, in answer to 'the hope and prayer' with which you conclude your address to me, that I know no 'counsels or measures better calculated to meet the present emergency, and to resist all such aggressions on our rights and liberties, as Englishmen and Protestants, than to press on all who wish to serve their Church faithfully the considerations which I have thus hastily, and therefore most imperfectly, endeavoured to impress on you,

I am, dear Sir, your faithful friend and brother,
H. EXETER.

Rev. H. A. Graves.

"P. S. You are quite at liberty to regard this letter as a public document. I shall myself send a copy of it in answer to an address (written, indeed, in a somewhat different spirit) from the Clergy of the parish of Stoke Damarel."

From the Church Review.

IV.—The Church and the Ordinances.

The Church is called the body of Christ—His body mystical to distinguish it from His natural body. These words are used often without any very definite meaning. The Church, as the Body of Christ, is taken to mean the society or company of His followers, just as we call any other corporation a body. But such a view entirely overlooks the truth of the communication of Christ's nature to man. The Church is the Body of Christ, because it is the embodiment in the persons of its members, of the vital energy of His humanity, by partaking of which we are united to Him, and are thus, as St. Pal says, "members in particular," just as by inheritance, we are united through successive generations to Adam. The whole race might be called the body of Adam, because the life-principle of the first man is in them, as the Church is called the Body of Christ, because the life-principle of His human nature is in it. Adam was the head of the race, and Christ is the Head of the Church, not simply in the sense of being its King and Governor, but as the source from whom all the vital energies of the body are continually flowing.

There is, however, this difference, that while each generation of men derives its life through its progenitors; in the Church, on the other hand, every individual derives spiritual life directly from Christ, through the appointed media.

All this too, regarding the Church as a family distinct from the natural family organism, implies that some *act* is necessary in order to entering, or being grafted into the body. The system of conversion, regards men as made members of the Body of Christ, by their conversion, *ipso facto*; from which it follows, that the visibility of the Church is no essential feature of it, and membership in the visible Church cannot be any condition of the reception of divine gifts. The visible organization of the Church, is a mere convenience for social worship and instruction, not a state of organic life—and the sacraments are simply edifying ceremonies, not in any sense channels of grace.

And from this view arises the question which is sometimes asked, "whether men are joined to Christ by being joined to His Church, or joined to His Church by being joined to Christ?" In answer to which, our author says, (p. 243):—"It would be a parallel question, to ask, whether we were sharers in Adam's nature because we were men, or men because we were sharers in Adam's nature. The two relations hang inseparably together. By the mystical Body of Christ, is meant the whole family of those who by the Holy Ghost are united in Church ordinances to His man's nature. Our real union with each, is what gives us part in the other." That is, it is not merely a subjective change—such as Faith, or Repentance, or a change of heart, that unites us to the Body of Christ, but the communication of His human nature to us, by the Holy Ghost, through the medium of the sacraments.

This view of the essential nature of the Church is what alone gives value to its external constitution; and it is in the loss of this view, that the assertion of a high importance and an actual authority in the Church, seems hard and repulsive and only in a secondary way connected with the life of godliness. This is illustrated by our author, by a reference to the views of Archbishop Whately, to which we must refer the reader, p. 267–269.

And thus, too, we see what is the nature of the unity of the Church, and why it was made a fundamental article of belief. It is a declaration of the union of believers with Christ, and that one common life pervades the whole body. Just as the whole human race are but one family, however different nations may fight and war with one another, so all those who have been united by the reception of His grace to the human nature of Christ, constitute one body, however Church communion may be interrupted between different portions of the body.

The necessity for outward and visible ordinances, arises from the nature of the end to be effected, viz: the communication of the human nature of Christ to our souls and bodies. The material body of Christ being absent, it is, as we have seen, by spiritual power that He is present to impart Himself. But a bare spiritual presence without any outward sign, cannot be distinguished from the universal presence of the Deity. It cannot therefore be an object of our faith, as a presence of Christ's human nature. Human nature as such is essentially connected with times and places, and although we may suppose without difficulty, that had it seemed good to Him, He might have communicated the virtue of His humanity without any outward sign of His presence, yet the necessity *to us* to be assured of its communication, requires the provision of some visible tokens and pledges. The form of the token may be arbitrary, but the Divine Wisdom would be supposed to appoint such as were significant. Abstractedly we might imagine, that persons could be joined to the Body of Christ, by some ceremony of declaration simply; but how much more suitable and homogeneous is it, that the act which unites them to the human nature of Christ, and which thereby removes from them the defilement of their original corruption, should be an outward washing with water.

The Sacraments, therefore, in the Theology of the Incarnation, "are not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him!"—*Art.* 25. "Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that are not christened; but it is also a sign of Regeneration or new birth, whereby as by an instrument they that receive Baptism rightly are grafted into the Church."—*Art.* 27. It is the appointed means of uniting us to the human nature of Christ, which is the principle of our Regeneration.

And so also with the other Sacrament. "The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather, it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."—*Art.* 28. It is not sufficient that we be once for all united to the nature of the Incarnate Word; there must be a continual supply of the life that is in Him, to destroy the corruption that remains in us, and a continual reapplication to us of the merit of His Cross and Passion to remove the guilt of those sins, which through our frailty we commit. It is manifest that every fresh supply of Heavenly Grace, must raise to a higher pitch the nature of him that receives it, and so is the Body and Blood of Christ the food and refreshment of the soul. "He that eateth My Flesh, and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him."—St. John vi, 54–56. Thus we have the *real presence* of Christ's Body and Blood in the Sacrament, without Transubstantiation. He is present by Spiritual power, and the sacred elements without conversion of substance, are made the media for conveying to the faithful recipient, the Life-principle of our Lord's glorified humanity, "with all the benefits of His Passion."

Objections are made to the Sacramental system, as though it was a substitute for all spiritual activity and effort. But this objection surely overlooks all that is said of the necessity of spiritual preparation to a worthy reception: a necessity which enforces all the diligence, and watchfulness, and self-denial, and mortification of the flesh that could be required, were Salvation made to depend entirely upon our own efforts. In fact, self-discipline enters in, as a necessary part of the system, for it is only as we mortify our members that are upon the earth, that the life of Christ enters in, to raise and purify our corrupt nature. (Vide p. 236.

The Doctrine of the Incarnation extends also to the Common Worship of the Church, which in this view is not merely a means of personal edification, but more especially a means of union of the Body of Christ with its Head. Christ having carried our humanity into Heaven, is represented as there making perpetual intercession on behalf of His Church and all of His members. Man's nature is thus brought into the presence of God, and it is that presence of His human nature which was offered on our behalf upon the Cross, which avails to admit us into the presence of God. Hence the worship of the Church on Earth, is a continual and oft-repeated taking hold of the Intercession of Christ. And hence the necessity to individual Christians, of participating in that common worship, in order to preserve their union with the Body, and their interest in the Intercession of their Head, lest they should lose even the privilege or benefit of private prayer. The Common Worship of the Church, therefore, is a sacrifice, (Heb. xiii, 15.) and if this be so, much more is that highest action in it, the Holy Eucharist, in which the Sacrifice of the One Mediator is commemorated. These are all acts by which our union to the human nature of our Great Intercessor is preserved, and the benefits of His Atonement and continual Intercession are secured. Thus all our praises and prayers are offered "through Jesus Christ our Lord."

And from this office of the common worship of the Church, results first the necessity of a Priesthood, and secondly that of a Ritual. A public service implies a Minister, and a sacrifice implies a Priest. The office of the Christian Priest is not to make a propitiation, but to connect the Body with the Priesthood of Christ; and for the purpose of *preserving* unity, as well as keeping *perfect* the chain of communication between the human nature of Christ and the Body which derives its life from His humanity, there is a necessity that the Ministry should derive its appointment ultimately from His man's nature. Thus the dóctrine of Apostolic Succession is not a mere question of government, but is a part of the system, by which the glorified humanity of the Incarnate Word is made effectual for the regeneration and renewal of men. Without it there would be felt to be a link wanting in the connection, and if it had not been a matter of original divine appointment, we feel assured that the spiritual instinct of the Church would have established it, as a convenient order to be observed.

And in like manner does this view of common worship, create a necessity for a public Ritual. For when the service of Prayer is regarded, not as a matter of individual improvement, but as a sacrifice in which all the worshippers are to assist, then the ministrant must have "somewhat to offer" besides the suggestions of his own mind, in which the whole body of the worshippers can take an active part. Upon this point we refer to the full statements of our author, (pp. 306–7.)

We have thus endeavored to show how, upon this view, all the parts of the Church system hang together, as essential to its completeness, and that no one feature in it is a matter of taste or expediency, but that all together, like the links of a chain, depend from the Incarnate Word —"the nail fastened in a sure place," and the truth of His Incarnation, and the redemption of mankind by union to His divine humanity. The system is no less remarkable for its logical consistency, than for its completeness. It seems to us the only view of the Gospel, which binds all the parts together by a necessary coherence, giving life and vitality to every part. The divinity of our Lord Jesus, and by consequence the mystery of the Trinity, are its very soul and life; and all the Divine Persons are presented as co-operating in every part of the work of Redemption; while the earthly arrangements for its communication to men, are seen as the very body in which the truth has its existence and manifestation, and are not mere arbitrary or conventional institutions of secondary interest, and therefore unworthy of the regard of a spiritual Christian, but as indissolubly bound up with the Faith as it is in Jesus, and integral parts of His great method for the salvation of men.

The other system, however, with which we have contrasted it, has no such inherent bond of connection. The doctrine of atonement is all in it that gives any value to the truth of our Lord's divine nature, and whether that shall do so in any particular case, depends mainly upon education. Some minds can satisfy themselves with a scheme of atonement which dispenses with His divinity. And even upon the higher Calvinistic view, according to which His divinity is supposed to be essential, the representations of the matter, set the Son and the Eternal Father over against one another—the one propitiating the wrath of the other—rather than exhibit them as *one* co-operating for the salvation of mankind. So, too, in the application of the atonement, the second Person, as far as *present action upon men* is concerned, does nothing, and the third Person is the only present agent. And no reason presents itself why the influence which results in conversion and sanctification, should not proceed from the Parent Spirit of the universe, as well as from Him Whom we call the Holy Ghost. It thus presents three divine agents engaged in man's salvation, but having no inherent bond of unity; and it is not at all surprising that this view of the Gospel has been subjected to the charge of Tritheism; nor, on the other hand, that an acute mind, discarding all authority, and relying on its own logical power, should resolve its doubts and difficulties, by settling down into Sabellianism.

Communications.

For the Churchman.

Review.

"Statement of the Distinctive principles of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Published under direction of the Executive Committee. New York. Depository, 22 John Street.—1850"

In the eye of the world, our Church is composed of two parties, which, like opposing political parties in the State, are supposed to be equally loyal to the Constitution, but divided in opinion on points either not covered by that instrument, or concerning which a latitude of construction exists. This is a false distinction. It not only places the loyal children of the Church in a false position before those who are without, but leads to great perplexity in the minds of many humble and faithful members of the Church, who, while unswerving in their fealty to her doctrines, discipline, and worship, yet desire to be known by no party name. Neither should they be. Within the Church, there is a *party* which styles itself Evangelical. Although by no means disposed to concede the propriety of this title, yet in the following remarks we shall adopt it for convenience sake. That the views of this party are entirely incompatible with the doctrines of the Church, has been decided by dissenters again and again. It is well known that at a time when the Church of England attempted by conciliation to bring schismatics within her pale, the Baptismal Office, so distinctly embodying Baptismal Regeneration, was an insuperable obstacle to such a union. The Calvinists of that day saw and felt that their position and that of the Church were so widely apart, as to render a conscientious union impossible. Some years ago, the Rev. Albert Barnes, a Presbyterian writer of some notoriety, wrote a pamphlet on the "position of the Evangelical Party in the Episcopal Church," in which the view was taken that the said Party occupied an anomalous position, which they were advised to quit by schism. Notwithstanding the distorted medium through which that writer viewed the Church, he could discern plainly enough that certain friends of his within her inclosure, ought to have been where he stood—outside of it. More recently, in the Gorham case, many editors of dissenting journals had the candor to sustain the admirable decision of Sir Herbert Jenner Fust. While they sneered at the doctrine of Baptismal Regeneration, yet they could not help seeing that it was a cardinal point in the Prayer Book. They therefore sustained the unpopular Bishop, and condemned the Evangelical Priest.

While we have had no difficulty in learning what our Evangelical Brethren did not believe, our investigations have hitherto failed to ascertain what they did believe. The appearance of the "Statement" in question, therefore, has afforded us no little interest and curiosity. Here at last, we have what our Presbyterian friends would call "a Platform." A decided position has been taken.

We shall now proceed to examine these "Distinctive Principles," first premising, that in our analysis we shall not stop to prove the agreement of the Doctrines of the Prayer Book with Holy Scripture. Such were a needless task for the readers of this Journal. We shall simply endeavour to compare the views laid down in the pamphlet before us with the letter and spirit of our Book of Common Prayer.

The pamphlet in question comprises two divisions, The Elements of Christian Theology; and, The Constitution of the Christian Church.

Each of these, we shall examine in its order. In the outset we are told that "The religious doctrines of any individual Christian, or of any *Body of Christians*, so far as those doctrines are intelligently received and held, take their distinctive character from *the Rule of Faith* which they adopt; that is, from the authority to which they appeal in settling and proving their doctrines. The same is true of the views taken of the Constitution of the Christian Church. Hence the necessity of defining, at the outset, *the Rule of Faith* which the Society adopts.

"1. On this point, then, the Society takes the well known ground of *the Bible, as the Sole Rule of Faith*. pp. 6, 7."

In taking this ground, we think, to use the mildest term, the Society exposes itself to a charge of inconsistency. The Book of Common Prayer is a Rule of Faith to every member of our Church. But the position here taken virtually sets it aside. However, there is nothing peculiarly "distinctive" in all this, as this is only the position taken by every dissenting body in the land, from High Calvinistic Presbyterianism down to the latest development of Mormonism. This is only a repetition of an old and favorite chimera, that every individual's private interpretation of Holy Scripture is the final appeal in matters of faith. The multiplicity, the divisions, and subdivisions of sects, we should have supposed, had long ere this demonstrated the futility of this wretched absurdity.

According to our XX Article, "The Church hath authority in controversies of faith;" Now we shall not stop to inquire into the extent of that authority. There is quite enough authority in the Prayer Book for our present purpose. A very important controversy of faith now exists between those who hold as vital Doctrines of Christianity—Baptismal Regeneration, the Spiritual Presence in the Eucharist, and the Apostolical Succession, and those who deny these doctrines. If it can be shown that the above Doctrines are not only taught but embodied in the Prayer Book, here is the Controversy at once settled by the authority of the Church. Could the Evangelical Knowledge Society face such a test as this?

The E. K. Society, not content with laying down its own distinctive principles, takes occasion in a number of places to accuse those of their Brethren who differ from themselves, of maintaining the worst errors of the Papal Church. One or two extracts we subjoin.

"With this monstrous and fallacious claim there are, unhappily, in our own Church, not a few, who more or less deeply sympathise; and from whom this Society is constrained most emphatically to differ. To admit that the alleged Traditions are of co-ordinate inspiration and authority with the Canonical Scriptures, and in this character necessary to a right interpretation of those Scriptures, is, in effect, to place Tradition *above* the Bible: inasmuch as that which interprets is of higher rank than that which is interpreted."—pp. 8, 9.

"Yet there are among us those who maintain that Christ dispenses this gift, not *directly*, but *representatively*; that, for this purpose, He has constituted a Priesthood, and once for all, committed to that Priesthood the power, not merely of declaring on what terms sin may be forgiven, but of actually conveying this forgiveness; that a sinner, desiring to obtain it, must apply, not directly to Christ, but intermediately to the Priest; that he must go to the Priest, not simply for instruction and encouragement, but for forgiveness itself; that, on being satisfied of the penitence of the applicant, the Priest is empowered to give absolution; and that this is done by the administration of Baptism, or, if the applicant have been already baptized, then on a satisfactory confession to the Priest of the particular sins committed after Baptism, by formally dispensing to him a pardon of the sins confessed." p. 13.

"Such, in effect, is that Sacerdotal System, which Rome has artfully matured, and which sympathizers with Rome in our Church attempt to imitate; a system, which practically fills the mind's vision with the *Church*, to the displacement or the concealment of *Christ*; allowing supplicants no direct access to Him, but confining their approach to the mediation of a human Priesthood, through rites of their own administration." p. 30.

As we apprehend, the above paragraphs originated mainly in the imaginations of the writers of the Statement, we do not stop to analyze them. It is easy enough thus to throw stones in the dark Unless the names of those holding erroneous doctrines, or of books maintaining tho same be given, such sweeping assertions are unworthy of notice. Our only object in referring to them at all, is to prevent the misconstruction which silence might have caused. We have had the privilege of an acquaintance with many whose opinions were very far from these "distinctive principles," and we have some familiarity with the writings of those who would have spurned the Evangelical Knowledge Society, and yet, neither in conversation nor reading, have we ever had such views as those above quoted, presented to our mind.

A large portion of the Statement is devoted to a most elaborate and subtle disquisition on Justification and Sanctification. Without passing any judgment on the views laid down, we cannot but express our disapprobation of all such attempts to narrow down Divine Truth into a technical, artificial, and human system. The following may serve to show what we mean.

"That justification and sanctification are intimately and inseparably allied is readily conceded. It cannot be otherwise, because *faith* is at once the instrument of the former and the root of the latter. Nevertheless, the two are distinguishable, and *it is of the utmost importance to understand in what the distinction consists*. The points of difference between them are various, and have an important bearing on Christian life. These points may be thus briefly stated.

"Justification, then, and Sanctification differ, 1st, in their *causes*. Justification comes by the Righteousness of *Christ*; Sanctification, by the agency of the *Holy Ghost*. 2d, in their *effects*. The effect of Justification consists in our *external restoration* to the favor of God, and the bestowment on us of a covenant title to eternal life; that of Sanctification, in the removal of our inbred corruption, and the renewal of the divine image in the soul. 3d, in their *locality*. Justification is an act of God, *done amid the solemnities of His Court in Heaven*; Sanctification is the work of the Holy Spirit, wrought on the dispositions of our inner man on *earth*. 4th, *in time* and *degree*. Justification lies at the *beginning* of the Christian life, and, except in its consequences, does not extend beyond it, but is *instantaneous* and complete upon our first exercise of cordial faith."

Surely such nice distinctions as these are an unwise departure *from the simplicity that is in Christ*.

Before examining the remaining portions of the pamphlet before us, in which it seems to us great violence is done to the Book of Common Prayer, we shall pause for a few moments to consider briefly what we are therein taught, concerning Regeneration, and the soul's subsequent growth in grace.

Baptismal Regeneration is the foundation of the structure. No language can be more direct, clear, and unambiguous than that in the Baptismal Office. After the child has been baptised, the Priest is directed to exhort the Congregation thus, "Seeing now, dearly beloved brethren, that this child *is regenerate, and grafted into the body of Christ's Church*, &c.," and after the Lord's Prayer, the Priest prays thus, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee *to regenerate this infant with thy Holy Spirit*," &c.

After these quotations, it would be trifling with our readers to go through the form of proving Baptismal Regeneration from the Prayer Book. Again, in the Confirmation Office, while the Candidates are kneeling at the Altar, the Bishop prays thus, "Almighty and Everliving God, who hast vouchsafed to *regenerate* these thy servants *by water and the Holy Ghost*, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter; and daily *increase* in them thy manifold gifts of grace," &c. This prayer is too plain for comment. The use of the word "increase," however, is very remarkable here. The Church does not pray that "manifold gifts of grace" may be *given* to her baptised children. For these she declares they already possess. She prays only for an *increase* of them. After Confirmation, the Candidates are prepared for the reception of the Holy Communion, and the Church in her maternal care and love for all her children, *hoping all things and believing all things* of them, counts no one unworthy to be a partaker of his Lord's most blessed Body and Blood, except the "open and notorious evil liver."

We have thus endeavored to ascertain what the Church holds in regard to Baptismal Regeneration, because a great effort is made by our Evangelical Brethren, in common with the schismatic Bodies around us, to maintain that Regeneration, or as they term it *Conversion*, and subsequent growth in grace, are entirely unconnected with external ordinances.

We have now but a few passages on Baptism to take up, before closing the first division of this subject, and inasmuch as we have been at some pains to show what is the Church's teaching on that Sacrament, and also the Evangelical views here given, appearing to us flatly contradictory to the plain words of the Office, we shall simply contrast the two in parallel columns, thus saving much trouble for ourselves and readers.

"The Society holds that *Regeneration is the work of the Holy Spirit, operating mainly thro' the Truth, and making us new creatures in Christ*; in distinction from those, who teach that it is the work of the Spirit, rendering operative the water of Baptism."—p. 20.	"Forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; &c." (Baptismal Public Office for Infants.)
"The question here is not whether the Holy Spirit, by His own direct agency, ever regenerates either the infant or the adult *at the time of Baptism*? on this point different opinions are entertained; but, whether He ever makes *the Water* of Baptism his instrument. This, we hold, is not merely without warrant from Scripture, but wholly repugnant to its teachings."—p. 21.	"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fulness of thy grace." (Same office, prayer before the administration.) "Seeing *now*, that this child is *regenerate*." (Same Office.)

It is a most significant fact, that in all the first part of this pamphlet, where Baptism is so frequently referred to, not a single allusion is made to any of our Baptismal Offices. Our Evangelical Brethren are as shy of them, as Unitarians of the first chapter of Saint John's Gospel.

To be Continued.

For the Churchman.

The Clerical Majority in the Late Convention.

Mr. Editor: In reviewing the proceedings of the late Convention, I am more than ever convinced that the action of the clerical majority was governed by a most important abstract principle, of which the recognition in the present state of popular feeling, must result in good to the Diocese and to the Church at large. What was the state of things? The minority of the Convention come in with their own candidate; an important section of the majority, feeling unable to support the candidate of the majority, introduce a third name, not, on the part of many of them, from a feeling of the intrinsic worth of him who bears it, but upon negative grounds, from a desire to oppose the candidate of the majority. On the second ballot, the minority vote is cast with that of this section, thus pretty equally dividing the house; but on the third ballot, when the first candidate of the majority is given up, all that portion of *the section* who had acted on principle, and were not held in their unusual position from any feeling of personal attachment towards him for whom they had been voting, immediately returned to their wonted allegiance and acted with those with whom they had been in the habit of acting for years, thus giving a very decided and unmistakeable clerical majority. The Laity, however, by gathering in all the scattering votes, and continuing to vote for the same candidate, had in the mean time succeeded in giving him a majority of the lay votes, thus presenting the painful view of the laity opposed to the clergy. Now suppose that for the sake of an undesirable peace (undesirable because purchased at the sacrifice of principle,) ten clergymen had been found willing to set aside their sense of right, and act with the laity, what would have been the result? I for one believe that an injury would have been done to the cause of truth in this diocese, from which perhaps not a generation could have recovered us. The day when the clergy of a diocese quietly give up their own principles and accede to the wishes of the laity merely because the laity are determined to have their own way, and to oppose the clergy, is an unhappy one for that diocese and for those clergy. Who does not know how restive is the present age under what all reasonable men allow is just and proper spiritual rule? And surely there can be nothing in which the judgment of the clergy is more entitled to deference and respect than in the choice of a Bishop, who is the officer of the clergy and not of the laity, and in the choice of whom, if the laity had only a concurrent voice, they would have no right to complain of any infringement upon their rights, inherent or allowed.

We have every reason to thank God that in an hour of such trial, He gave grace to the majority of His commissioned servants, in this portion of His vineyard, to stand firm on principle, and to stand to the end. J.

Dec. 3, 1850.

For the Churchman.

The doctrine of a general and particular providence, governing and over-ruling all events, is an evident dictate of reason, and a clear subject of revelation. The arguments in support of the *being* of God, are of equal force in maintaining His *providential government*.

Does the exquisite order of the material world—the admirable adaptation of its parts for accomplishing their respective ends: do the stated and constant revolutions of the earth—the regular returns of day and night, summer and winter, seed time and harvest: does the wonderful machinery of the planetary system—the worlds on worlds which, in their orbs rolling incessantly, form one grand universe: does the mysterious growth of plants and animals, gaining from an invisible hand constant increase of parts: do the unfathomable depths of wisdom manifested in the frame of the human body; and more especially in that greatest of sublimary wonders, the human soul, intelligent, ever active, and capable of endless advances towards perfection: does the course of events, utterly baffling the speculations which would attribute it to chance: do these, raising an impregnable bulwark against atheism, and guarding the throne of the Eternal from its assaults, join in with the teachings of revelation, and establish the being of a God?

No less do they render undeniable the constant government of His providence. Can it be supposed that He who created from nothing this fair frame of nature, and filled it with innumerable manifestations of His power and goodness—placed in their orbs the celestial spheres—gave shape to matter, growth to bodies, life to animals, and intelligence to man—can it be supposed that He would leave the system thus formed uncared for, heedless of its destiny?

How can that which required Omnipotence to produce it, sustain itself? If chaos needed the fiat of the Great Supreme to give it order, does its change of form confer intrinsic power? O no: as much dependent now, as when, at first, it waited the Creator's influence, that influence at any time withdrawn, its order must cease, and primeval chaos be restored.

Men may talk of the *laws of nature* as governing the course of things, independently of the constant present influence and action of the Creator. What is nature? Nothing but another name for God. The introduction of this name changes the argument in terms only: by no means in substance. It signifies, of course, what can give laws, give them wisely, give them effectually. Grant such an agent, and you grant a God. The existence of these laws supposes an *authority*, and their successful working, a perpetual *controlling influence*, which certify to the being of a Great Supreme.

The occasional apparent *deviations* from these laws of nature, also point to a *Power above them*. If they are the result of *necessity*, that necessity must have been imposed upon them. If of *chance*, chance could as well have formed the works themselves, and put them in their ordinary course of operation; and then we are thrown back on the absurd hypothesis that the world and all things therein had no Creator.

The idea has found a lodgment in man's presumptuous mind, that necessary as such views may be of the operations of the *material* world, the *moral* presents insuperable difficulties. Moral agents, it is said, must necessarily be free, and therefore uncontrolled They are indeed free; but the conclusion does not follow. Moral agents have indeed *wills*, the superseding of which would contravene and destroy the nature which God has given them, and therefore is not to be attributed to Him. Constant experience, however, teaches us that the will may be influenced in a manner wholly compatible with moral agency. The force of reasoning, the operation of motives, advice, hope, fear, encouragement, dissuasion, are among the many things which, we all know, influence the will without destroying liberty. Similar is the power which Providence exercises—or rather, these are means through which Providence exercises—power over moral agents: inclining without force—urging without constraint—leading without destroying or overpowering the will. He rules in a manner which directs them, *if they will be submissive*, to the end of His moral government, their greatest good. More than this would be inconsistent with the nature He has given them; and therefore a contradiction not to be imagined of an infinitely wise, powerful, and perfect Being. They may, therefore, resist, and follow their own depraved propensities.

This overruling hand of Providence extends to the actions of men as well as to the actors themselves; and often in ways very opposite to the purpose and expectation of the latter; and when these have resisted the good influences mercifully designed for them, and given themselves up to their own evil ways. How frequently do the actions of men produce effects the farthest from their intention and their thoughts! The wicked are made to compass their own ruin, and bring about the severe punishment of communities for being as wicked as themselves; and to subserve, in various ways, God's kind and merciful designs towards His faithful people. And how often are these faithful ones called to bless and praise their gracious God, for guiding them to good, through paths that seemed of quite an opposite direction; and increasing and multiplying, beyond all expectation, the favorable results of their efforts!

The existence of evil in the world, is not, as has been thought, a valid objection to the doctrine of a particular providence. Evil was not a part of God's original plan. It could not possibly have been essential to a system formed by a Being of infinite goodness, purity, and perfection. It was consequent on the abuse of power given by Him to a part of His creation. The whole frame and ordering of this world had been adapted to the use and happiness of man, as a being perfect in his kind. When he wilfully subjected himself to the influence of God's infernal enemy, and thus forfeited that perfection, the whole position and course of things was altered, and natural and moral evil became a necessary consequence—necessary, speaking after the manner of man's reason, and of the operation of sublunary causes and effects—necessary in the disciplinary system which God saw fit to engraft on the infinitely happier one which man had forfeited. Evil is *permitted*, not *formed* or *caused*, by Providence. And thus permitted, it is overruled to the promotion of His wise ends, and the ultimate and real benefit of His faithful people; and when they require it, checked in its course.

A farther development of divine providence, is found in the fact that in governing moral agents God is pleased to act by conditional laws; making themselves the procurers of their own happiness or misfortune; and adapting His dispensations to their conduct. Experience teaches this in the fact that the same means ordinarily produce the same effects; that health and sickness, riches and poverty, honor and disgrace, are generally consequent on certain actions or courses of conduct. This is also plainly taught in the Bible; which farther illustrates the same principle, by making righteousness essential to divine favor, and wickedness the cause of divine displeasure; and exhorts to repentance, that the Lord may turn from his fierce anger; threatens His wrath as the consequence of disobedience; and sets before us the continued welfare of a penitent people, because of their penitence, even after the declared purpose of the Almighty to destroy them for their sins; and on the other hand, the revoking of kind promises to a nation, and the substitution of severe chastisement, because of its departure from the right way.

What exalted ideas are thus afforded of the great Supreme! Beyond conception high, He yet humbleth Himself to behold the things that are in heaven and in earth. Dwelling in light which no man can approach unto, He there wields the sceptre of universal ordering and control. All nature, and all events, are subject to His government. "The Lord is King, be the people never so impatient: He sitteth between the cherubim, be the earth never so unquiet" Not bound by necessity, He rules by His sovereign will, ordered by His infinite justice and goodness. Looking to the nature which He has been pleased to give His creatures, He governs man by laws suited to a moral agent; and so rules the dispensations of His providence as may best serve His great purposes of mercy and justice.

Firm, then, and unyielding, under all events, should be the Christian's *trust in God*, and cheerful *submission to His will*. The Bible reveals, history develops, observation shows, personal experience illustrates, power, wisdom, and goodness, manifested in blessings conferred, protection extended, deliverances wrought, consolations imparted: the stupendous scheme of redemption, grace, and salvation through Jesus Christ, manifests an infinity of love which truly "passeth knowledge:" the Holy Scriptures that God hath caused to be written for our learning, make discoveries of His will, character, and acts, whereon alone the intelligent and virtuous mind can rest as satisfactory and sufficient for its longings, and as ministering solution in its doubts, and hope and comfort in all that tries and troubles it: These are the foundation of the Christian's trust, and of his submission to the will and ways of God. With the firmness which the true and living faith they encourage imparts to that trust, and the cheerfulness to that submission, neither his sad experience of his own unworthiness, weakness, and entire dependence, nor the difficulties that surround him, nor the pains he suffers, nor the afflictions he endures, nor the disappointments that rise in his way, are hindrances to his casting all his care upon his God, in full assurance that He cares for him.

This, however, must not be a supine and inactive casting of care upon the Lord. We are to avoid, it is true, inordinate and unreasonable anxiety and solicitude, and every thing like despair: we are to place our main trust and dependence—ineeed our entire trust and dependence as on anything trustworthy in itself—on nothing that we can do; but God only. Still: that very trust, to be such as He requires, must engage our care and earnestness in the use of the means He has appointed for the accomplishing of His ends. We must use them as deriving their value from nothing in themselves, but solely the appointment and blessing of Almighty God. And as by His blessing alone, the means can be successful, so by His grace alone, are we able to use them aright.

On these principles, indited by the Holy Ghost in the revealed word of the Lord, and infused by Him into the hearts of all true believers, genuine trust in God, and submission to His will, are to be cherished and exercised.

The intended application of the subject, is to those whom it has pleased God to visit with affliction.

Afflictions—it appears from the above considerations—are to be regarded as from the hand of God. They come either by direct appoinment, or wise permission; and are designed to be subservient to good and merciful ends. They are calls to such reflections as may be of infinite value in reference to both holiness here, and happiness hereafter; and from which we might otherwise have been estranged to our ruin. They are calls to repentance of the sins which render us worthy to "receive evil at the hand of God;" which otherwise might never have reached us, and hindered our becoming hardened in sin. They are weanings of affections from things on earth; which might otherwise have engrossed them to our loss of heaven. They are incentives to a longing for the unmixed and unending joys of heaven, in minds that might have been fatally thoughtless and indifferent towards them. They may, in various ways, sublimate our affections, spiritualise our views, feelings, and desires, and put us in fitting frame for celestial joy and glory.

These benefits of affliction can come only, indeed, of the sanctifying grace of the Holy Ghost. Received by us, however, in the true spirit and affections of evangelical faith, afflictions are made by the Holy Ghost means of that grace, and will assuredly be means effectual.

Fully satisfied, then, that "affliction cometh not forth of the dust; neither doth trouble spring out of the ground;" but that they are from the hand of Him who, as a tender Father, chasteneth whom He loveth for his profit, that he may be partaker of *His* holiness; let those who are exercised thereby humble themselves under that mighty hand; call their ways to remembrance; acknowledge the justice of the visitation; bear the indignation of the Lord, because they have sinned against Him; be much exercised in faith, penitence, and prayer; use diligently and devoutly all the means of grace and mercy which God has provided in His church; be thankful for the measure of God's goodness heretofore enjoyed, and His many mercies still continued, especially the consolations opened in the Gospel; submitting themselves wholly to God's holy will and pleasure; casting all their care upon Him, in the unshaken confidence that He still careth for them with untiring love and mercy; and studying to improve all the dispensations of His providence, by amending their ways, and serving Him in true holiness and righteousness all the days of their life. Then He will surely keep and perform His promise of mercy and loving kindness; either removing their afflictions in this world, and lifting up the light of His countenance upon them in restoration to earthly felicity; or else giving them grace so to take His visitation that the afflictions of the present time shall work for them a far more exceeding and eternal weight of glory.

B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 14, 1850.

Diocese of Massachusetts.

A case of considerable moment has lately occurred in this Diocese. The particulars, as far as it has proceeded, with the pleadings and decision of the Court, are very fully stated in the following extracts from the *Boston Traveller* of the 26th, 27th, and 29th ult. We invite the attentive consideration of our readers to this subject.

ECCLESIASTICAL TRIAL.

An Ecclesiastical Court, composed of Presbyters of the Diocese of Massachusetts, was assembled today at Trinity Church, in this city, for the trial of Rev. O. S. Prescott, late Assistant Minister at the Church of the Advent, in this city, upon charges of heresy, preferred by the Standing Committee of the Diocese. The presentment containing these charges was made to Bishop Eastburn, who in conformity with the canons of the Episcopal Church, appointed nine Presbyters, from whom the accused should select five, to constitute an Ecclesiastical Court for his trial, The following are the five Presbyters thus selected, and who compose the Court.

Rev. Edward Ballard,
Rev. Joseph H. Clinch,
Rev. Charles Mason,
Rev. Edmund F. Slafter,
Rev. Thomas R. Lambert.

Below we give copies of the Presentment, as made by the Standing Committee, and of the Exceptions thereto, submitted by R. H. Dana, Jr., and Peter Oliver, Esqrs, counsel for the accused.

Presentment.

To the Right Rev. Manton Eastburn, D.D, Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts:—

The Standing Committee of the Diocese of Massachusetts do hereby present the Rev. Oliver S. Prescott, Presbyter, of this Diocese, as having been guilty of entertaining and believing certain doctrines, which are not held, nor allowed to be held, by the Protestant Episcopal Church in the United States, but which are condemned by the Standards of said Church, as wrong, unsound, and heretical, and that he, the said Rev. Oliver S. Prescott, Presbyter, has, moreover, promulgated, taught, and defended said doctrines, to the detriment of religion, the scandal of the church, and the great injury of the cause of Christ.

That he has further adopted and pursued, and encouraged others to adopt and pursue, certain forms and ceremonies, which the church does not allow, and which are contrary to her teachings and Standards (and which are in opposition to the general usage and immemorial customs of the church and in violation of her common law,) to the prejudice of the gospel, and of the salvation of souls.

The Standing Committee of the Diocese of Massachusetts, in conformity with Canon 1, of 1846, of the Protestant Episcopal Church in said Diocese, do present the said Rev. Oliver S. Prescott, Presbyter, for trial, (according to the provisions of the canons of the Church, made and provided, for the trial of Clergymen, accused by public rumor or otherwise, of offences for which they may be tried), under and for the following charges and specifications.

Charge First.—That the Rev. Oliver S. Prescott has taught that the Virgin Mary, the mother of our Saviour, is an object of worship.

Specification 1st. He has held and taught the immaculate nature and character of the Virgin Mary.

2. He has taught that she was without sin.

3. He has taught that prayers may be, or should be, addressed to her.

4. He has taught that she may be, or should be regarded as an intercessor.

5. He has taught that it is right, or proper, or allowable, for Christians to use the "Hail Mary" in their devotions.

6. He has held, or acknowledged his belief in, or consent to, the doctrines which are contained in the above five specifications.

Charge Second:—That the Rev. Oliver S. Prescott has held and taught the doctrine of Transubstantiation.

Specification 1st. He has, in private conversations with individuals, acknowledged his belief in this doctrine.

2. He has in private conversations defended this doctrine, by employing and expressing divers arguments in its favor.

3. He has, at sundry times, employed language in respect to the nature, necessity, and effects of the Sacrament of the Lord's Supper, the natural import of which was calculated to convey the impression, that he held and defended the said doctrine of Transubstantiation; and he did not so qualify or explain said language as to guard against and prevent any such natural inference, of his belief in said doctrine, as drawn from the terms and expressions employed by him in respect to the Sacrament of the Lord's Supper.

Charge Third:—That the said Rev. Oliver S. Prescott has held and taught that Auricular Confession to a priest, on the part of the members of the Church, is proper, and allowable, and profitable,

Specification 1st. He has taught and defended this doctrine and practice at divers times.

2. He has urged Auricular Confession as a duty.

3. He has encouraged Auricular Confession as a privilege and benefit.

4. He has allowed members of the Church to come to him, and make confessions of their sins, in manner and form not allowed or sanctioned by the Church.

5. He has acknowledged the substance of the above four preceding specifications, in private conversations.

Charge Fourth:—That the said Rev. Oliver S. Prescott has held and taught that Priestly Absolution, in connection with Auricular Confession, is allowable, and desirable, and profitable.

Specification 1st. He has heard private confessions of sins from sundry persons, and has pronounced absolutions in behalf of such persons, on occasions and under circumstances not contemplated by the Church, and in violation of the principles of the Church, as set forth in her Standards, and contrary to her established customs and usages.

2. He has acknowledged his belief in the doctrine of Priestly Absolution, in connection with Auricular Confession.

3. He has acknowledged the necessity or the propriety or profit of private priestly absolution.

4. He has defended this doctrine.

5. He has inculcated this doctrine.

6. He has encouraged or permitted certain persons to come to him to receive such private absolution.

7. He has pronounced such absolution, in contrariety to the doctrines, standards, and usages of the church.

Charge Fifth:—That the said Rev. Oliver S. Prescott has adopted and pursued certain customs and practices which are repugnant to the teachings of the church, contrary to the spirit and meaning of her Standards, and against the common order and established usages of the Church, and a violation of her common law.

Specification 1. He holds that the practice of Auricular Confession is right.

2. He has defended this practice as profitable.

3. He has encouraged others to adopt it and practice it, as a religious duty.

4. He has himself been in the habit of making such confessions to a Priest.

5. He has practised such confessions to a Presbyter, who had become notorious for his Romanizing tendencies, and who has subsequently apostatized from the Church,—renounced his ordination vows, and connected himself with the Romish communion.

6. He has been in the habit, in performing divine service, of turning his back to the people, while reading the Psalter,—offering up prayers,—and reciting the creed,—contrary to the practice and custom of the Church in this Diocese, since its first organization.

7. He has practiced these violations of the common law of the Church against the well known and officially declared admonitions and counsels of the Bishop of the Diocese.

8. In making the usual ascription to the Holy Trinity, at the close of sermons, he has turned his back to the people, and his face to the Lord's Table as to the most holy place.

9. He has paid, by divers turnings, or bowings, or genuflections, that reverence to the Lord's Table, which is indicative of a belief in the doctrine that the real body and blood of Christ are really and truly offered up thereupon, in accordance with the doctrine of Transubstantiation.

10. He has allowed or approved, or permitted, in celebrating public service, at morning and evening prayer, portions of the Psalter to be sung, in place of the psalms and hymns in metre, which the Church has set forth for that purpose.

11. He practices these ceremonies which are contrary to the customs and usages of the Church in this Diocese, and the customs and usages of the Protestant Episcopal Church in the United States, and which are wrong in themselves, expressive of error, and a hindrance to true religion.

Charge Sixth.—That the said Rev. Oliver S. Prescott has held, taught, encouraged, practised, or defended, some or all of the false doctrines, heresies, and wrong and unauthorized customs, forms, and ceremonies, which are contrary to the fixed standards, established usages, and common law of the Church, as embraced in the before written charges and specifications.

The Standing Committee aforesaid do further present that the said Rev. Oliver S. Prescott hath been guilty of the above and afore written charges and specifications within the year last past.

Aud they do ask that the Right Reverend Bishop of the Diocese do institute proceedings, in accordance with the canons made and provided for the determining of such cases, that the honor of pure religion may be vindicated, and that justice may be done both to the Church and to the accused.

By order and in behalf of the Standing Committee of the Diocese of Massachusetts, duly convened at Boston on this seventeenth day of July, in the year of our Lord Eighteen Hundred and Fifty.

GEO. M. RANDALL,
President of the Standing Committee of the Diocese of Massachusetts.

Wm. Raymond Lee, Sec.

Exceptions.

Exceptions by the Rev. Oliver S. Prescott to the Presentment made to the Bishop of the Diocese of Mass., against him by the Standing Committee of said Diocese, to be heard and tried before a Court of Presbyters of said Diocese, assembled in Boston on the 26th day of Nov., in the year 1850.

The said Rev. O. S. Prescott comes and prays the judgment of the Reverend Court, that he ought not to be obliged to answer to said presentment, but that the same be declared null and void. And he also prays the judgment of the Reverend Court as to each of the charges and specifications thereunder in said presentment, that the same be stricken out from the presentment—and therefore he makes the following exceptions to the presentment:—

1. Because the said presentment does not recite that information of his offence had been first given in writing to the Standing Committee, by a member of this Church.

2. Because it does not set forth the said information.

3. Because it does not set forth that upon the said information having been given to said Committee, they proceeded to a preliminary consideration of the case before making said presentment, and then saw fit in their discretion to make said presentment.

4. Because the said presentment and preliminary consideration thereto (if any such consideration was had) ought to have been made by the clerical members of the Standing Committee; whereas the same purport to have been made (if said consideration was had at all) by the whole Standing Committee, a majority of whose quorum may be laymen.

5. Because it does not in any of the charges and specifications thereunder, specify the offences of which the accused is charged with reasonable certainty as to time, or place, or circumstances.

6. Because it does not allege that the offences specified therein, were committed by said Prescott within this Diocese.

7. Because it does not allege that at the time of committing the offences named therein, the said Prescott was a minister of the Protestant Episcopal Church of the United States

8. Because it is not signed by all the members, or a majority of the members of the Standing Committee.

To the several charges and specification, in addition to the fifth general exceptive allegations before pleaded, which he hereby applies to each of the charges and specifications in the presentment, he more particularly excepts as follows:

To charge first and the several specifications thereunder—

Specification 4. Because it is in the disjunctive—and because the nature of the offence is not set forth with sufficient certainty.

6. Because it is multifarious, and because it is not a specification—and because it does not set forth an offence over which this Court has jurisdiction.

To charge 2d and the several specifications thereunder—

The Charge. Because the doctrine therein referred to, is not set forth with sufficient certainty.

Specification 1. Because it does not set forth an offence over which this court has jurisdiction.

2. For the same reason as the preceding.

3. Because it does not appear whether or not he is therein charged with teaching the doctrines set forth in the charge—also because it does not set forth the language which he is therein charged to have employed.

To charge 3d and the several specifications thereunder—

The Charge. Because it does not set forth an offence over which this Court has jurisdiction.

Specification 1. Because it is not a specification.

4. Because it does not set forth in what manner and form not allowed or sanctioned by the Church, he has done the acts therein named.

5. Because it is not a specification.

To charge 4th, and the several specifications thereunder—

The Charge. Because it does not set forth an offence over which this Court has jurisdiction, and because it does not set forth the nature of the doctrines alleged to be held and taught, with sufficient certainty.

Specification 1. Because it does (not) specify the occasion and circumstances therein referred to—and because it does not specify how the acts therein named under said occasions and circumstances are not contemplated by the Church and are in violation of the principles of the Church, and what principles thereof, and contrary to her established customs and usages.

2. Because it is not a specification.

3. Because it is in the disjunctive.

4. Because it is not a specification, and because it does not set forth an offence over which this Court has jurisdiction, and because it is vague and ambiguous.

7. Because it does not set forth the manner or circumstances of the act therein named, which renders it contrary to the doctrines, standards and usages of the Church.

To charge 5, and the several specifications thereunder—

The Charge. Because it does not specify customs and practices therein referred to, with sufficient certainty.

Specification 1. Because it is not a specification under the above charge of the adopting and pursuing of customs and practices, and because it does not set forth an offence over which this court has jurisdiction.

2. For the same reason.

3. For the same reason.

4. Because it does not set forth an offence over which this Court has jurisdiction, and because it is vague and ambiguous.

5. For the same reason, and because it sets forth no offence different from that set forth in the preceding specification. And for matter bad for irrelevancy and argumentativeness.

6. Because it does not set forth offences over which this court has jurisdiction.

7. For the same reasons as the preceding, and because it does not specify what violations he is charged with.

8. Because it does not set forth an offence over which this court has jurisdiction.

9. Because it does not set forth the nature of the act or acts charged to be done, with sufficient certainty.

10. For the same reason as the preceding, and because it does not set forth an offence over which this court has jurisdiction.

11. Because it is not a specification, and because it does not set forth the nature and circumstances of the acts charged to be done with sufficient certainty.

To charge 6th. The Charge—Because it is in the disjunctive. Because it is multifarious. And because it does not specify the nature, or character, or circumstances of the offences there charged.

And upon the above Exceptions he prays the judgment of the Rev. Court.

(Signed,) Oliver S. Prescott.

The argument upon these Exceptions is now proceeding.

Wednesday's Proceedings.

The Court met at 10 o'clock A. M., on Wednesday, and was opened with prayer by the president. Rev. Mr. Randall, prosecutor, requested the attention of the Court to the fact of the publication in the Tra-

veller of the evening previous of the presentment and bill of exceptions, stating that the same was unthorized by the prosecution. Mr. Dana denied in his own and Mr. Prescott's behalf having been privy to the publication, and suggested to the court that all persons should in future be excluded, except the clergy of the diocese, and friends having tickets of admission.

The court decided not to exclude any person from its sittings.

The Rev. prosecutor urged his motion of adjournment to the following Monday, stating that he needed assistance in conducting the case,—Mr. Dana opposing on the ground of the court being competent to decide upon the validity of the presentment from the papers in their possession. The court denied the motion of adjournment, and decided to proceed in hearing the argument on the bill of exceptions.

Mr. Dana mentioned that Mr. Oliver would not appear as counsel or advocate, and immediately proceeded to his argument on the bill of exceptions.

He said, that the exceptions were of two kinds:—First, eight general exceptions to the entire presentment. Second, exceptions to the particular charges and specifications. That the court would perceive that the first class, if admitted, must defeat the whole presentment, and, therefore, that he should confine his argument to the general exceptions, reserving to himself the right of arguing the special exceptions at the proper time, in case the court held the presentment good. If the general exceptions were allowed, a new presentment would have to be made, a new trial ordered, and a new court organized. But in order to avoid the delay which would thus necessarily take place, the defendant desired that the court might remand the presentment to the standing committee for amendment.

Of the general exceptions, the fifth is the one on which most reliance is placed. The court will perceive that there is no allegation of time whatever in the presentment, except at its very close, and this latter is so very vague that there is no chance of knowing when the offence was committed. The defendant has been a man actively engaged in the duties of his profession, and yet he has no means of knowing from the presentment, in which of his numerous sermons, catechetical instructions, or conversations, heresy has been taught; and also no place specified. Did he commit these offences in church, or Sunday school, or the public streets, or where? The only charge at all definite is "that he has made confession to a priest, notorious for his Romanising tendencies," and this is more or less vague according to the theological views of those who make the charge. The court will perceive that if the standing committee know all the facts of the case—they are bound to know them before making a presentment. They must have the names of witnesses and the places where the offences are alleged to have been committed. Hence the question is, how much may the standing committee be allowed to hold back.

The prosecutor has said that the bill of exceptions was a piece of technicalities: but the question for the court to decide is, whether the exceptions are technicalities or forms of law. Forms of law are necessary for the protection of every one accused of crime. And by the admitted forms of law, the presentment was required to be so specific that the defendant may be at liberty to admit it, and thus make an affirmative issue. Again, that the defence may have time to secure the evidence needed to rebut the charges. Again, that the court may know which the defendant pleads to. Also, that the trial may be good as a precedent. And, in addition, that the defendant may have an opportunity of saying whether he has ever been tried or condemned on any particular charge. The present presentment fulfils not one of these conditions, and it is a question whether there is a single allegation for which, if proven, the court would know what punishment to inflict.

The Rev. prosecutor rejoined—He said that the court was bound by the law of the church in Massachusetts, and had nothing to do with common law.[!] He asserted that every step required by the canon had been properly taken—and that the standing committee would have been bound to present, even if no definite charges had been laid before them—that common rumor was sufficient to warrant their action—that in this case it was impossible to give the particulars of time and place, for the offences charged were not crimes, but the holding and teaching of heresy.[!] Reasonable time and reasonable circumstances were all that were required to be stated, and such he contended were given in the present presentment. [Prodigious!]

The court adjourned till Friday at half-past 10 A.M.

FRIDAY'S PROCEEDINGS.

The court assembled this morning in the Sunday school-room of Trinity Church.

The libellants were asked if they had any further argument to make. They replied that they had not. The court thereupon declared its decision to be, that they considered the exceptions entitled to sufficient weight to induce them to give the standing committee leave to amend the presentment, if they saw fit to ask for such leave.

Rev. Dr. Vinton, for the standing committee, urged that the court should specify what exceptions they regarded as having force, and what they set aside. The decision as given was vague and indeterminate. The standing committe would ask no leave to amend; but he thought, perhaps, the court might proceed to the trial of the respondent upon that portion of the presentment to which the exceptions did not apply. As the decision stood, the committee were uncertain whether or not the whole presentment was quashed. He asked that the court specify the exceptions which they considered to be valid.

Mr. Dana, the proctor for respondent, renewed the offer made in his argument on Wednesday, to proceed to trial upon a new presentment, under the same caption as the present.

In compliance with the request of the standing committee, the court reconsidered their decision, and adjudged that the 5th exception be sustained.

Rev. Dr. Vinton considered that this exception was so general that by sustaining it the court in effect quashed the presentment. In the opinion of the standing committee, they had no right to set aside the presentment which they had been directed to prosecute by the bishop. An amendment of that presentment was virtually a new presentment, and the committee could not therefore take upon themselves the responsibility of making such amendment. The committee had, accordingly, no further action to take in the matter.

Mr. Dana then moved that the respondent be allowed to read to the court a statement in his behalf, which he had prepared. The court, after consideration, refused to grant the motion.

The court then held a private consultation.

We see in the Boston papers that finally the Court sustained their exception, and that the standing committee declined to amend. Consequently the proceedings have terminated, and the report to the Bishop will state this fact. The *Christian Witness* intimates that a *new Commission* may be issued and a new presentment made. The present Court have acted with a fairness and impartiality which entitle them to the highest credit.

Advent Collection for Domestic Missions.—We earnestly hope that this collection will not be neglected but will be general in all the churches. Funds are needed not only to pay off arrearages due to the Missionaries now in the field, and which will prove of great value to them at this commencement of winter; but equally so to enlarge her bounds in the rapidly increasing settlements in the far West. Let there be a general effort in this behalf on the part of congregations and individuals. It is worthy of the largest liberality. One case may be quoted to shew the great need of prompt assistance. Bishop Kemper is urgently pleading for aid in Minnesota, but his application cannot be encouraged at the present moment, on account of the low state of the Treasury and the discouraging prospects. Let the proverb be remembered—*Bis dat qui cito dat.*

In the *negative* lay vote on Mr. Spencer's motion *dele* Grace Church, New York, which is correctly inserted among the *ayes.*

We would call attention to the auction notice of Mr. Cooley which appears in our columns this week. The library to be sold belongs to a Clergyman of high rank in the Church, and is, we are informed by competent authorities, of great completeness and richness in every part of theology. The sale commences on Monday evening, the 16th inst.

We had intended to give an extract from the President's Message this week, but are compelled to postpone it. Some book notices and advertisements are necessarily omitted.

Foreign Intelligence

The *Arctic* arrived last Wednesday week, and the Asia early on Saturday morning last.

In France matters for the present are going on quietly between the President and the Assembly. The message seems to have produced a tranquillizing effect throughout the country.

Affairs between Austria and Prussia look more peaceful, though the issue is yet undecided. One report is that the latter has yielded to every demand, While negotiations are carried on without intermission, active preparations are made on both sides for war. In case of war, Field Marshal Radetsky, the conqueror of Lombardy, is to have the command of the main body of the Austrian forces and march upon Berlin, while other strong bodies of troops are to invade the Rhenish provinces and Silesia. It is said, however, that the veteran strongly advises peace. Russia would doubtless lend her aid in the subjugation of Prussia. The people and soldiery of both nations are eager for a fray, and the Prussians especially are reported to manifest great indignation at the meditated withdrawal of their troops from Cassel.

In the electorate both armies maintain their respective positions and the Prussians have been reinforced. As the supplies from the vicinity are exhausted, it is plain that some change must soon take place.

The diet of Holstein had been commanded to cease from hostilities in the name of Austria and her confederates, and had stoutly refused. An army of 30,000 men were on the way to enforce the mandate.

The papers are filled with the reports of addresses and proceedings on the new Romish hierarchy. Some of them are well calculated to advance the cause of the Romanists, from the the theological ignorance, the rabid violence, and the motley character of the prominent actors. Many of the dissenters have availed themselves of the opportunity to attack the Church of England and her Bishops, and other dignitaries, as well as the Pope and his adherents. The Prayer Book with its doctrines and services has also come in for a good share of abuse. Such ridiculous assemblies as these disgrace the English name, and are in a degree injurious to the cause of sound Churchmanship, if shared in and abetted by any of the beneficed clergy.

Considerable disturbance had been caused in the metropolis on Sunday morning, the 17th of November. A mob of about 1000 persons assembled about St. Barnabas's Church, Pimlico, and attempted to force an entrance during the celebration of Divine service, but were repelled by the police and some of the ringleaders taken into custody. The pretext was zeal for Protestantism, but among the *faithful* were all sorts of persons, some apparently well dressed gentlemen, and others the *lowest London thieves,* and other vagabonds. The mob was finally dispersed, and the services decently concluded. The evening service, however, has been suspended.

The Archbishop of York and the Bishops of Litchfield and Manchester have issued replies in which the *royal supremacy,* as usual, makes a prominent figure. On the contrary, the Bishop of Exeter, as will be seen by an extract on the first page, makes a very proper distinction on this point, and resists the assumption of the Pope as an invasion of the spiritual rights of the Church of England.

Cardinal Wiseman has issued a long and skilfully drawn "*Appeal,*" full, of course, of special pleading. The *Guardian* says it occupies seven closely printed columns of the *Times.* He very artfully brings out the law of the land, on which most of his adversaries have dwelt, and shows that there is nothing at present on the statute book which is repugnant to the step the Pope has taken. He insists upon it as merely a *spiritual* measure, dictated by the rapid growth of Romanism in England, and granted to the earnest prayers of the members of that persuasion. He asserts that Lord John and his colleagues caused to be repealed all the penal statutes on this subject some four years since, and that Roman Catholics were freed from acknowledging the royal supremacy in 1829 by the Catholic Emancipation Act. He quotes Lord Lyndhurst and other high legal authorities, who have held in both houses of Parliament that it is no crime for Catholics to defend the supremacy of the Pope. He quotes Lord John Russell's speech in 1846, in which he openly avowed that the Roman Catholics could obtain the hierarchy only through the Pope, and exposes in a masterly style his affected zeal for Protestantism in his late letter. He asserts that the measure was prepared three years ago, and the plan shown to Lord Minto. He says that not only has the same power been exercised in Ireland and Australia, but the occupants of the sees "royally honoured." He plays off the argument from the Bishoprics of Gibraltar and Jerusalem in a very amusing manner, and states that on one occasion Bishop Tomlinson of the former see, officiated in Rome without the consent of the Pope, "with his cross borne before him." He speaks at some length concerning toleration, the rights of British subjects to the free enjoyment of their religion, and other like topics, with much force and eloquence.

He has also caused an address full of loyal professions to be prepared and circulated for signature.

Some time ago the Pope attempted a religious invasion of the Ionian Isles by appointing an Archbishop of Corfu, in the person of Dr. Nicholson, an Irish priest, who arrived at Corfu in 1849, but met with such a warm reception from the enraged Greeks, that he shortly afterwards disappeared, and has not since been either seen or heard of.—*Eng. Churchman.*

The Rev. W. U. Richards, of Margaret Chapel, states that he has ascertained that some of the scandalous gossip and falsehoods about "Secessions to Rome" to which the "Church & State Gazette," a professedly "Protestant" "Church" Journal, gives such ready admission and prominent place, is contributed by *Romanists.—Ibid.*

The Bishop of London has given the following reply to the Rev. T. A. Bolton, of New Basford.

Fulham, 11th, Nov. 1850.

"Rev. Sir.—When I spoke of *Auricular Confession* being used as a means of grace, I supposed that every one would understand me to mean the *Roman Practice,* and not that which is recognized as useful and salutary by our own Church. I am Rev. Sir, your faithful servant. C. J. London.—*Ibid.*

From the Colonial Church Chronicle.

Newfoundland.—*Perils by Sea.*—In our last number (page 150) we mentioned the consecration of a new Church at Burin. The following extract from a private letter, referring to that event was read by J. H. Markland, Esq., at a public meeting at Bath, on October 3. The letter was addressed to his father, by the Rev. H. Tuckwell, the Bishop's Chaplain. "The next day I was busily engaged in examining candidates for confirmation until after sunset, and greatly pleased was I with the poor people. Speaking to each of them in private, I could speak more freely to them, and they to me; and their knowledge in many points of Christian Doctrine, would shame some possessed of far greater opportunities, and means of knowing the things necessary for the soul's health. There are about four hundred Church-of-England people in this and the adjacent harbours, all sheep without a shepherd: most of them had never seen a bishop, and a clergyman but twice or thrice in a year, and he a deacon. In Dild's Cove, a mile from New Harbour, there is almost a colony of Prettys, simple-minded folk, who were commended to my mind by their being descended from Samuel Pretty, a native of Chard, in my native county. You can scarcely imagine the interest it inspires within me to visit such people as these without a pastor, and the pain of leaving them to continue, at least for a while, in their former state. But I must not go on, or I shall not have time to tell you of my late trip. On Wednesday, the 31st of July, the Bishop, myself, Mr. Foland, and two students, Messrs. Walsh and Combe, set out in the Church ship for Burin, about 160 miles distant, hoping to reach it about Saturday at the latest, that the new Church might be consecrated on Sunday." After describing the fogs in which they were enveloped, he proceeds—"We found ourselves close upon an island; the Bishop was the first man in the boat, the mate and ten sailors followed, with the hope of being able to pull her head round away from the rock, our poor incompetent captain crying out, "She must go, nothing can save her," and he himself doing nothing. Through God's mercy, they succeeded in pulling her off, but we then found ourselves close upon another and a larger rock; down went the anchor, and there we lay, close to these rocks, knowing that if any wind should spring up, the vessel, humanly speaking, must be lost, and probably our lives also. The Bishop spoke very solemnly to us all about the danger we were in, and and exhorted us to prepare for the worst, arranging to administer the Holy Communion to us at midnight. It was a solemn time, I assure you, the most solemn period in my life—the first time that I had ever really and soberly contemplated my own death, leaving wife and children, father and mother, and all earthly props and stays, and looking forward to meet the Judge of all. This, however, is not a thing to write about; if I was troubled and anxious (though I bless God I was quite calm and collected) what must the Bishop's feelings have been—he on whom so many depend—he who has indeed, a fatherly care for all the Churches committed to his charge, and who is approving himself as a true successor of the Apostles, in all labors and perils, not lacking that taken of an Apostle, that he is reviled and spoken against? May God win the heart of all his slanderers! The benefit of his example is beyond, far beyond my feeble powers to express. It was not till noon, on Monday, that we knew where we were, by the timely arrival of a fisherman, who guided us into Laun Harbour."

Capetown.—*The Zoolus.*—A letter from the Bishop, dated Pietermauritzberg, June, 28, states that there are within the district of Natal, not less than 115,000 heathens, who have fled from the persecution and tyranny of the Chief Panda, king of the Zoolus, and placed themselves under British rule and protection. "They offer," says the Bishop, "as interesting and important and promising a field for a Church Mission, as any part of the world that I am acquainted with. In a few short years, if nothing is done, the case will be greatly altered: we shall have allowed the season of our, and it may be of their probation to pass by unheeded—have shown ourselves unfaithful to our trust—and lose for ourselves, I verily believe, the favor and blessing of God." The Bishop has already taken the first steps for organizing a mission, and we hope that the details of our extensive plan will soon be laid before the public.

University Sermons for the Colonial Church.—The name of the munificent founder of these annual sermons had not (we believe,) been made public before it was mentioned at a meeting in aid of the Society, for the Propagation of the Gospel, held at Bath, on October 3. Mr. Markland, in the course of his speech said, "Allusion had twice been made to a deceased friend of his (Mr. Markland's)—Mrs. Ramsden. That lady not only recorded her attachment to the Society in her will, but, during the last nine years of her life, large sums had passed through her hands in aid of the Society, for the Propagation of the Gospel, or for the benefit of particular Colonial Bishops; and he would avail himself of this opportunity, in the presence of the Bishop of the Diocese, and at the first Diocesan meeting which had occurred after her death, to state that, although it was at his own suggestion, the endowment for the two sermons on the subject of Church extension in our Colonies and dependencies, to be annually preached in our Universities of Oxford and Cambridge, was provided by the sole munificence of the late Mrs. Charlotte Ramsden, of Bath. That excellent woman, whose charity was equalled by her humility, strictly forbade her name to be published, and in communicating his (Mr. Markland's) proposal to the Parent Society, he used these words; "The means for accomplishing these objects were placed at my disposal by an aged and valuable friend of mine, one "full of good works and alms deeds," a stealty supporter of our Society, but whose name I am not at liberty to mention." She was now called to her rest, and was out of the reach of all human praise, therefore, he (Mr. Markland) had a most cordial desire that this good work of her's should be known, not only in the city, but throughout this country and the colonies.

New Publications.

Music, as it was and as It is. By *N.* E. Cornwall, M. A., Rector of Trinity Church, Fairfield, Conn. New York. Appletons. 1850. pp. 135.

Many valuable facts are given in relation to the state of the science among the Jews and Chaldeans, and much research and acumen, as well as musical knowledge, in the examination of the authorities of the early Christian Church on the subject He also gives a neatly written sketch of the progress of Church Music through succeeding centuries, and of the influence upon it by the Reformation, and the growth of the English school of ecclesiastical music. His observations upon chanting and congregational singing are deserving of attentive consideration, and he has done wisely in bringing out his work in so concise and readable a form.

Chant, Choral, and Choir Studies. By R. Storrs Willis. New York. Clark, Austin & Smith. 1850.

It consists of three parts, a Preface or *Prelude* on the different styles of church music; *Chorals,* or Simpler Tunes for Congregational use, and *Choir Studies,* more difficult and elaborate, and requiring more study and skill on the part of the performers. Some of these which we have heard have a true ecclesiastical character, and are well arranged in the harmony. Still we must leave professional men to decide on the merits of this work. Many suggestions are thrown out in the Preface of much weight, and we rejoice to see such laudable attempts as the present to improve the style of Church Music among us. It had been well if he had ascribed to King David the *remodelling* and *improving* the music of the Sanctuary, as there are traces of it long before; nor do we think Chenaniah was the *best singer,* or *Ethan* the *best instrumentalist.* More likely they were the chiefs or leaders in their respective departments.

The Edinburgh Review for October, published by Messrs. L. Scott & Co. contains, 1. *The English Language,* with a review of the works of Latham & Harrison. 2. *The United States,* with notices of the Travels of Lyell, Mackay, &c, with some hints of the popular liberalism in theology and politics; 3. *Report of the Select Commission of Public Libraries* & the *Commissioners of the British Museum,* with some good remarks on the difficulties of Bibliography; 4. *Mure's History of the Language and Literature of Ancient Greece;* 5. *The Euphrates Expedition;* 6. *Recent Classical Romances;* 7. *Emigration and Industrial Training;* 8. *Difficulties of Republican France;* 9. *Horace and Tasso.*

Blackwood's Magazine for November, republished by the same House, contains, 1. A continuation of "*My Novel,*" by Bulwer, which promises much amusement; 2. *Rise, Power & Politics of Prussia,* which possesses much attraction at the present juncture; 3. *Hours in Spain,* with a notice of Mr. Ticknor's late work; 4. *Modern State Trials,* Oxford's & McNaughten's; 5. *Anna Hammer,* a German novel, with touching sketches of oppressive harshness of men in power; 6. *Alton Locke,* an autobiography: 7. *The Renewal of the Income Tax,* a hearty growl against it.

The Farmer's Guide, No. 13, has also been published, with the usual precise instruction as to planting *Turnips, Maize,* &c.

We have also received Sartain's *Magazine* for January 1851, with a very pretty plate, *The Mothers Pet,* and many entertaining papers and woodcuts.

The 2d volume of Byrne's Dictionary of Mechanics & Engineering, commences with the 21st number. It has copious information on the subjecis of Hydro-dynamics; Hydrostatic Press; Hydrometer & Hygrometer; Ice Trade; Illumination; Indicators, &c. Appletons, publishers.

The acknowledgement for the Minnesota mission last week, should have been from St. Paul's Church, *Danbury,* Connecticut.

Diocesan Intelligence.

New Jersey.

Consecration of "The House of Prayer," Newark.—This Church was set apart and solemnly consecrated to the Service of God, according to the order of the Church, on Tuesday, the 26th of November. At the appointed hour, the procession of clergy left the Rectory, headed by the Bishop of the Diocese, accompanied by Bishop Southgate, and followed by a train of about 25 clergy in surplices, besides several others, and a number of students from the General Theological Seminary. The Deed of Donation was read by the Rector, Rev. Mr. Southard; the sentence of consecration by Rev. Mr. Henderson. Morning Prayer was said by Rev J. L. Watson, the first Lesson being read by Rev. Mr. Rankin, and the second by Rev. Mr. Lowell. The psalm was given out by Rev. Mr. Rose. The Bishop of New Jersey then proceeded with the Ante-Communion Office, Bishop Southgate reading the Epistle. Rev. Mr. Southard gave notice that "The House of Prayer" would be open for Divine Worship, the Lord willing, from thenceforward, for ever. The Bishop of the Diocese preached the Sermon, on Psalm 122: 3. *Jerusalem is built as a city that is at unity in itself.* After an excellent exordium on the elasticity of meaning and application which so wonderfully characterizes the book of Psalms, and which is a great proof of their divine origin, the Right Rev. preacher returned to the consideration of the word *Jerusalem*—Vision of Peace—as descriptive of the Church. He showed wherein true unity consists, exposing strongly the false and corrupt teachings of Rome on this point, as well as the short comings and meagre generalities and abstractions of other dissenters. The unity of the Church consisted in holding the true Faith, and ackdowledging Christ as the One Head; in living under the same laws, in joining in the same worship, in being animated by the same love. All these different points were ably and strikingly enlarged on. He alluded to the last General Convention, comparing the peaceful, harmonious and cordial union of all in the solemn closing of that Council of the Church, with the doleful predictions of the croakers who had supposed the Church was to be greatly shaken, if not rent, by the important questions discussed and settled at that session. And so it would always be. The Sermon concluded with an eloquent outburst of feeling, addressed to both clergy and people, exhorting them from the success that had crowned the past, to push forward in achieving new conquests for the Church; and as the great means thereto, to take heed that that new and beautiful House be always what its name purports, "The House of Prayer."

The Holy Communion was then administered, a very large number of the faithful partaking of the blessed Elements.

The building is one of the best as yet designed by Mr. Wills, but was not sufficiently finished to give a satisfactory effect in the interior, the walls being yet white. There is the less need to enlarge in the description of the edifice, as a lithograph of it has already been published by Mr. Wills, in his excellent work on Pointed Architecture. The Tower is at the east end of the south Aisle, nearly flush with the east wall of the Chancel, and is covered by a broach spire of rather too short proportions for a graceful effect, but adorned with bands of quatrefoils. The main entrance is through the south door of the Tower, near which is a simple but beautiful Stone Font, of good size, and with a drain. The south porch, in the west bay of the south aisle, is the only other entrance. The chancel is of very fair size, with stalls in the choir. A fine Stone Altar stands in the Sanctuary, with a Bishop's chair on the north side, sunk in the wall. The rail between the Choir and Sanctuary, is of stone. The lessons are read from a lectern, and the pulpit is outside the chancel arch, on the north side. The organ is at the east end of the north aisle. The more minute chancel arrangements are not yet sufficiently complete to be criticized. The Communion plate is of a neat and correct pattern, designed by Mr. Wills. The Body of the Church is divided into nave and aisles, separated by stone piers, and the clerestory windows, though very small, have an uncommonly chaste effect. The roof is open, of course, and of a very simple pattern. On the outside, it is covered with the scale-shaped slate, with crest-tiles rather too ornate for the rest of the building. The whole of the exterior, including the spire, is of brown stone, roughly dressed, and there is no slovenly work on those parts of the building that are not visible from the street. On the whole, the "House of Prayer," is highly creditable to its Architect, Rector, people, and all concerned. May such churches be rapidly multiplied!

Western New York.

Institution.—On Nov. 29th, Bishop De Lancey instituted the Rev. Andrew Hull into the Rectorship of Trinity Church, Elmira, Chemung county. There were present, beside the rector, the Bishop and five clergymen, viz: The Rev. Mr. Watson, of Owego, the Rev. Mr. Walker, of Ithaca, the Rev. Mr. Gregory, of Bath, the Rev. Mr. Lightbourne, of Corning, and the Rev. Dr. Bush, of Elmira. Morning prayer was read by the Rev. Mr. Wasson, assisted by the Rev. Mr. Walker, who read the lessons. The attendant warden, who officiated in delivering the keys, was Harvey Luce, Esq., supported by Mr. Yates of the Vestry. The sermon was preached by the Bishop, who also administered confirmation to *three* candidates. The newly instituted Rector administered the Holy Communion, assisted by the Rev. Mr. Walker.

Confirmation.—On Sunday, December 1st, the Bishop officiated in Christ Church, Corning, when the Rev. Mr. Lightbourne read prayers and the Bishop confirmed *six* persons, preached and administered the Holy Communion, assisted by Rev. Mr. Lightbourne in administering the elements.

In the afternoon, services were held in the Presbyterian house of worship at Painted Post, where to a large congregation, the Bishop preached, the Rev. Mr. Lightbourne reading prayers, and the Rev. Mr. Gilbert being present.

In the evening, the Bishop having returned to Elmira, preached in Trinity Church, the Rev. Mr. Hull reading prayers, the Rev. Dr. Bush being present.—*Gospel Messenger.*

Connecticut.

On Wednesday, November 20th, a new Parish was organized at New Hartford, Conn., by the name of St. John's Church.

The corner stone of a new church edifice for the Parish was laid on Thursday, November 21st. The Rev. Dr. Holcomb, and the Rev. Messrs. Coe, Stone, Tuttle, Guion, and the missionary of the station. The usual religious ceremonies were performed by the Rev. Dr. Holcomb, and the address delivered by the Rev. T. T. Guion of Christ Church, Birmingham.—*Abridged from Calendar.*

Pennsylvania.

Rt. Rev. Bishop Potter confirmed *sixteen* persons in the Church of the Redemption, Fairmount, on Sunday evening last. This is the second visitation, and makes a total of 34 persons confirmed during the present year.—*Episcopal Recorder.*

CLERICAL CHANGES.

Rev. John Ufford, from Eastville, Va., to Maysville, Mason co., Ky.

Rev. Dr. Carmichael, from Meadville, Pa., to Newtown, Conn.

Rev. G. W. Durell, to Calais, Maine.

Rev. R. D. Brooke, from his late parish, in Mecklenburgh co., Va., to the church in Dubuque, Iowa.

Rev. James Rawson, D.D., from St. Peter's Church, Uniontown, Pa., to Hungar's parish, Eastville Northampton co., Wa.

Rev. James H. Eames has resigned the rectorship of St. Stephen's Church, Providence, and entered on the duties of general missionary through the diocese of Rhode Island. Letters and papers to be directed as before, Providence, R. I.

Rev. Alexander F. Dobb has resigned the chair of Languages, in Kenyon College, and the Rectorship of Harcourt Parish, Gambier, and accepted the Rectorship of Trinity Church, New Orleans.

Rev. Henry Waterman has accepted a unanimous call from St. Stephen's Church, Providence, R. I.

Rev. F. S. Wiley to Betheda Church, Saratoga Springs.

We are informed that the Rev. Samuel Cooke, of St. Paul's Church, New Haven, Conn., has received a call to St. Bartholomew's Church, New York, and has accepted. He will enter on his duties the second Sunday in January next.

The Rev. Charles H. Gardiner having taken temporary charge of Grace Church, Lockport, Niagara county, W. N. Y., requests that letters and papers intended for him be directed accordingly.

Rev. Albert C. Patterson is Rector of Grace Church, Cambridge, Mass, residing for the present in Dedham.

To Correspondents.

R. B. C. in our next.

Also the communication on the Prescott trial.

Married.

On the 28th ult., in St. Peter's Church, Albany, by the Rev. Horatio Potter, D.D., the Rev. Vandervoort Bruce, Rector of Trinity Church, Rockaway, son of the late Wm. Bruce, Esq., of New York, to Julia, daughter of the late George W. Stanton, Esq., of Albany.

On Monday evening, the 25th ult., at Brattleboro, Vermont, by the Rev. Titus Strong, D.D., the Rev. Geo. B. Draper, of this city, to Miss Lucy Blake, eldest daughter of Mr. Wells Goodhue, of the former place.

On Tuesday, December 10th, at the Church of the Annunciation by the Rev. Dr. Seabury, Wm. Henry Ward, to Eliza Palmer, daughter of the late Allen C. Lee, all of this city.

Died.

At Philadelphia, Dec. 3d, the Rev. George Boyd, DD, in the 63d year of his age, for upwards of thirty years Rector of St. John's Church, Northern Liberties.

At Boston, Dec. 2, the Rev. Isaac Boyle, D.D., in the 68th year of his age.

In this city, on Sunday morning, December 1, David Hubbell Hoyt, in the 40th year of his age.

Notices.

The Representative Committee of the College Classes for the erection of the Chapel of the Holy Child Jesus, at Burlington College, at the suggestion of several of the Trustees, and by permission of the President, propose to publish "*First Fruits,*" to contain the English Orations, and the Poem delivered at Commencement, together with the Baccalaureate Address. An account of the proceedings will be prefixed. The price for subscribers will be 25 cents per copy. The profits will be given as a Christmas tribute towards the erection of their Chapel. All orders should be addressed, postpaid, without delay, to C. H. Condit, Treasurer of the College Classes, Burlington, New Jersey.

1st Sunday in Advent.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture VII, (Sunday, Dec. 15th,) *Comparative view of* Hooker, Jeremy Taylor, *and* Barrow.

Service at 7½ P.M.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain, Principal at Burlington, New Jersey. Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev James W. Bradin, Rector, Burlington, New Jersey.

Oct 30—2m

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 19th instant, at 7½ o'clock.

F. W. Welchman, Rec. Sec.

SUNDAY EVENING SERVICES IN BROADWAY.

A Presbyter of this city proposes to deliver a course of Lectures on Sunday evenings, upon the Apocalypse of St. John the Divine, commencing on the 15th inst., at Constitution Hall, 650 Broadway, fourth door above Blecker st. He will also have a regular morning service and Sermon. Divine Services will commence at 10½ A.M., and 7½ P.M. Subject of discourse in the evening, "Christianity compared with the five prevailing Religious Systems of the world." Friends and persons unlocated in churches particularly, and all in general, are invited hereby to attend. Seats Free.

The Introductory Lecture on the Apocalypse will be delivered on Sunday evening, the 22d instant, at half-past 7 P.M. Dec 14.

The Ladies of the Free Church of the Epiphany, will have a sale of useful and fancy articles in the basement of said Church, 130 Stanton st., on Tuesday and Wednesday, Dec. 17 and 18th, from 11 A.M., to 10 P.M. The proceeds will be appropriated for the benefit of the Sunday School and Church. The attendance of all friendly to the object, is respectfully invited. Dec. 14.

The Rector of the Free Church of the Holy Martyrs is compelled to solicit further aid "for the poor," from those whom God has blessed with means. Fuel and clothing have become more necessary. Now is the time for charity to reach forth her hand to relieve distress.

Donations may be left with Messrs. Swords & Stanford, 137 Broadway, or with James Millett,
Dec 14. 133 Eldridge st.

The Fair for the benefit of the Rector of the Church of the Good Shepherd, will be held at the Sunday School Room of St. Paul's Church, corner of Vesey and Church streets, on Wednesday and Thursday, 18th and 19th, inst.
Dec 11.

ALL SAINT'S CHURCH.

During the season of Advent, there will, (DV), be a Sunday evening service in this Church, commencing at half-past 7 o'clock.

CHURCH OF THE MESSIAH,
Seats Free.

Rev. Wm. A. Muhlenberg, D.D., Rector of the Church of the Holy Communion, will, (D.V.) preach in the Church of the Messiah, to-morrow, Sunday evening. Service to commence at half-past 7 o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 26, viz:

Fort Larimer, 10; Grace, Elizabethport, N J, 2; St Lukes, Phila, 229 76; St Johns, Brooklyn, NY, 33; St Johns, Elizabethtown, NJ, 50 38; Christ, Bethel, Vt, 5; Trinity, New Rochelle, NY, 6; Christ, Poughkeepsie, N Y, 100; St Pauls, Windsor, Vt, 10; St Marks, New Britain Ct, 5; St Stephens, Ridgefield, Ct, 11; ch of the Epiphany NY, 33 66; St Pauls, Brooklyn, NY, 3 80; Christ, Reading Pa, 20; St Johns, Washington, DC, 180; St James, Poquetanock, Ct, 4 25; Trinity, Shelburne, Vt, 4; Zion, Newport, RI, 17; St Pauls, Angelica, NY, 10; St Peters, Perth Amboy, NJ, 45 10; St Marys, Burlington, NJ, 44; Trinity, Rutland, Va, 20; St Pauls, Bloomsburg, Pa, 8 40; S S, 2 60; St Pauls, Sing Sing, NY, 25; Christ, Sharon, Ct, 4; St Pauls, Rahway, NJ, 13; St Andrews, Mt Holy, NJ, 40; Grace, Saybrook, Ct, 5; Trinity, Northfield, Ct, 3; St Pauls, Baltimore, Ma, (188 53 for Key West, Fa) 165; St Johns in the Wilderness, S C, 29 17; St Davids, Cheran, 34; St Philips, Charleston, (Jews) 5; Ill, 10; Wis, 21; Mo Miss Lee, 75c; Sherwood ch, Baltimore, Co, Ma, 5; St Timothys, Massillon, O, by a stranger, 5; St Johns Warehouse, Pa, Ct, 13; St James, Muncey, Pa, 38; Trinity, Bristol, Ct, 12 50; Christ, Pomfret, Ct, 23; St Johns, York, Pa, 15 65; St Pauls, Richmond, Inda, and S S, 5; St Michaels, Nangatuck, Ct, 7; Ch of the Holy Innocents, near West Point, NY, 50 8; a friend to Dom Miss, Richmond, Va, 5; Christ, Washington, DC, 13 50; St Johns, Waterbury, Ct, 233 68; Christ, Gardiner, Me, 37; St Pauls, Mishanaka, Inda, 5. Total, 1678 78.

THOMAS N. STANFORD, Treas.,
New York, Dec. 10, 1850. 137 Broadway.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 3d inst.

Rev Noble Palmer, Harpersville, W NY, 2; Jno R Livingston, Jr, 1, Rev J C Donnelly, Hillsboro', NC, 1, ann.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 9, 1850. 20 John street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Friend, $20, to add to their thankful enjoyment at the annual Festival of the present week.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Dec. 10, 1850.

ST. SIMON'S GERMAN EPISCOPAL FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations toward defraying the expences of the above named Church.

By the Rev Thomas Cook, from J D Wolfe, Esq, 25; W A Spencer, Esq, 25; P Grosvenor, Esq, 10; Stewart Brown Esq, 10; Mrs Caspar Meier, 10.

Dec 14. WM. A. DUNCAN, Trea.

ORGANIST.

A YOUNG ORGANIST brought up in a Cathedral Choir in the Church of England, desires a situation. His position was that of Assistant Organist in the Cathedral of Armagh, from which his letters of introduction are. His references here, are to Dr. Hodges, Organist of Trinity; Rev. Arthur C. Coxe, Hartford, or to Prof. McVickar, No. 8 College Green.

Dec 14, 1850.—tf

THE HOLIDAYS.

THE Subscribers have prepared for the approaching Holidays, a large and most varied assortment of the Book of Common Prayer, and of the Church Service, which, besides the Prayer Book, includes the Church Lessons. A quantity of these have been bound in Paris, in Velvet and Gold, and other rich styles. The prices of these beautiful books vary from 30 cents to $10, the variety being almost infinite.

Also,—A great variety of Bibles of all sizes varying from 30 cents to $30.

Also,—Illustrated works, including all the recent issues, and at the lowest prices.

CHILDREN'S BOOKS.

Particular attention has been paid to the department of books for children. Their assortment embraces many hundred kinds most carefully selected, and at prices suited to the wants of every purchaser.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bisoops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently docided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor Ingraham, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y.

A GIFT FOR THE AGED.

THE AGED CHRISTMAS COMPANION, containing a variety of Essays adapted to the improvement, consolation, and encouragement, of persons advanced in life: by the Rev. John Stanford, D.D., with a memoir of the Author, by Bishop Upfold.

"This is truly an excellent gift to an aged parent or friend."—*Journal of Commerce.*

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A SITUATION WANTED in a Church family, for a young woman, a communicant, brought up in the family of the subscriber, and accustomed to the care of children. JOHN McVICKAR,
Dec 14. No. 8. College Green.

JOHN KEESE, AUCTIONEER,

JAMES E. COOLEY will sell on Monday evening, Dec. 16th, and the following evenings of the week, at his Extensive Sale Rooms, 377 and 379 Broadway, corner of White-street, a very rich, extensive, and exceedingly valuable Theological, Biblical, Classical, Historical, and Miscellaneous Library, being the entire collection of a distinguished Churchman and renowned book collector of rare taste and acquirements.

This library embraces over ten thousand volumes of the best works on Theology, Divinity, Biblical Criticism, Biography, History, the Belles Lettres, and General Literature, all of which are bound in the most substantial, tasteful, and elegant style, being prepared to order for their owner, by the most distinquished artists in England and France. No adequate idea of the extent, rarity, and value of this superb library can be conveyed otherwise than by a careful perusal of the catalogue, which will be issued in a few days. Let it suffice to observe, that no department of Literature is unrepresented, but the collection is especially rich in Theology; the works of the Fathers of the Church. East and West, Ecclesiastical History, Biblical Literature, the celebrated Church Lecturers, Bampton, Moyer, Boyle, Hulsean, etc; Biography, History, works relating to America, exceedingly scarce and valuable; Biography, Political Economy, Voyages and Travels, Poetry and the Drama; French, German, Spanish, and Italian Literature; the Classics, together with choice works on the Fine Arts, and illustrated volumes of rare beauty. As a whole, this library is unrivalled in every department, and offers an opportunity for the possession of the best literature rarely to be met with.

Catalogues will be ready on the 22nd of November, and can be obtained on application at the auction room, or by letter, postpaid. Dec. 14.—1t.

LITTELL'S LIVING AGE, No. 344, 12½ cents.

CONTENTS.

1. The French Wars of Religion, *Blackwood's Magazine.*
2. Shamus O'Brien, *Dublin University Magazine.*
3. Grace Kennedy,—concluded, *Do.*
4. The Mystic Vial,—Part 2, *Do.*
5. Divorce of Josephine, *Rev. J. S. C. Abbott.*
6. West Coast of Ireland, *The Times.*
7. Grave of O'Connell, *Do.*
8. Junius, *Spectator.*
9. Politics of Europe, *Spectator, Examiner, Times.*

Correspondence: New Books.
With Poetry and short articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings New York.

Poetry.

The Valley of Dry Bones.

BY DR. CROLY.

I was in the hand of God
Borne upon the rushing gale,
On a visioned mount I trod,
Gazing o'er a boundless vale—
Far as the eye could glance, 'twas spread
With the remnants of the dead.

Sons of the Captivity,
Prince and peasant, warrior, slave,
There lay naked to the sky—
'Twas a ruin'd nation's grave;
Death sat on his loneliest throne
In that wilderness of bone.

Morn arose and twilight fell,
Still the bones lay bleached and bare:
Midnight brought the panther's yell
Bounding through the human lair,
Till above the world of clay,
Ages seem'd to wear away.

On my spirit came a sound
Like the gush of desert springs,
Bursting o'er the desert ground—
"Prophet of the King of kings,
Shall not Israel live again?
Shall not these dry bones be men?"

Then I stood and prophesied,
"Come together, bone to bone!"
Sudden as the stormy tide,
Thick as leaves by tempest strown,
Heaving o'er the mighty vale,
Shook the remnants cold and pale!

Flesh to flesh was clinging now;
There was seen the warrior limb,
There was seen the princely brow—
But the stately eye was dim;
Mail'd in steel, or robed in gold,
All was corpse-like, all was cold.

Then the voice was heard once more—
"Prophet, call the winds of heaven!"
As along the threshing-floor
Chaff before the gale is driven,
At the blast, with shout and clang,
On their feet the myriads sprang?

Flash'd to heaven the visioned shield,
Whirlwind, axe and lightening sword,
Crushing on a bloody field
Syria's chariots, Egypt's horde,
Till on Zion's summit shone
Israel's angel-guarded Throne.

Then the vision swept away;
Thunders roll'd o'er earth and heaven,
Like the thunders of the day
When earth's pillars shall be riven.
Hear I not the rushing wings?
Art Thou coming, King of kings?

Selected Matter.

(From Sharpe's London Magazine.)

The Charities of London.*

It is an assertion obvious to all, that in the constitution of society, those who are lowest in the scale must be the most exposed to suffering and calamity. Unpossessed by any of those luxuries which lighten the burdens of the upper and wealthier classes, sorrow and distress press upon them with double force. When deprived of anything, therefore, upon which they have set their earthly affections, they cannot turn to the pursuit of pleasure to stem their grief, or make them forget their loss. Poverty aggravates their suffering, and renders them insensible to the dictates of hope. It is impossible to project our imagination forward to the time when all traces of indigence shall be swept from the land; but it may be arrested in its progress, and it is our duty to see that this be done. The humbler classes have strong claims upon us—claims which must be recognized; and though we are quite willing to render due praise to those who step forward with their benevolence, we cannot but at the same time acknowledge that there would be some justice in a demand for assistance, if made by the poor.

All labor is performed by them. It is their hands must form, and mould, and create, and give life to the mere abstract idea of anything for which our country has been remarkable. Those vast ships which sail along the ocean, and carry along the blessings of our civilization and the results of our energy to distant lands, and traverse thousands of miles, have all been joined and cemented, and put piece by piece together by our workmen. Every noble structure, whose design has been conceived by some master mind, has been reared by our laborers, and will bear to all futurity the relics of their toil. In all the productions of the loom, in the most delicate fabrics which adorn the form of royalty itself, and deck the proudest lady of the realm, we must acknowledge the skill and labor of the artizan. There is nothing which constitutes one of our material luxuries in which he has not had a share. Thousands there are, doubtless, who are unemployed, and who, steeped to the lips in poverty, misery, and often crime, are a burden at once to themselves and to the State. But they are not in all cases to blame for belonging to this class. It is not they who have created the dearth of employment, or who are called upon to provide a remedy. The causes of this state of things lie deeper, and are not to be explained in limits so imperfect as ours necessarily must be. For the poor, and the laboring classes as well, have the charities of London, in part, been instituted, and as many as it is possible to accommodate may partake indiscriminately of their comforts and assistance.

There is something in the mind of an Englishman unselfish in the highest degree. No man is so ready to taste of the enjoyments of life, no man so fond of surrounding himself by its luxuries and none so indefatigable in the pursuit and acquisition of wealth. He rejoices in a complete domesticity, never found in any other country. He has the gift of constantly creating new means of enjoyment, and seems from the aids of his home to defy the power of all elements of annoyance. But in the midst of his proneness for self-indulgence and his ease, there is no man so accessible to the consciousness that there are classes below him in the fabric of society who labor in the creation of social comfort for others from morning till night, but who never know the meaning of the word, never taste of the sweets of life. The feeling prompts him to set aside from his income certain sums to be distributed among the poor through the means of benevolent institutions, which, if they do not extend these benefits to all, have greatly lessened the amount of actual suffering. The efforts made are on a sufficiently grand scale to attract the attention of foreigners to the fact, that England more than any other country, can boast of benevolent and charitable minds, who have originated institutions calculated to relieve the destitute, feed the hungry, reclaim the erring, and promote the general good of the whole community.

The work from the pen of Mr. Low, which places before us a list and account of all the existing charities in London, must prove of immeasurable service. Considerable interest in the institutions themselves will be awakened, and a better acquaintance with their purpose and object afforded to all. It is, in fact, more than probable that a large class of persons are totally ignorant of the existence of many of these valuable charities, who would now be delighted to contribute to the enlargement of their funds, especially when they reflect upon the beneficial effects destined to be produced upon society at large. Few indeed, at a mere cursory glance, can comprehend the vast purposes to be achieved, or the reactionary effect upon society produced by the improvement of morals, the advancement of religion, and the suppression of vice. How many are brought back to the path of virtue, how many young children are redeemed, how many grey hairs are protected, those alone who really study the subject can ever know. No one can peruse the account of the various institutions, without an inward feeling of pride that England can boast of them. Only in progress of time, however, can we hope to derive immense benefit from their existence, and though we are far from tracing all the improvement manifested by this generation to this fact, we are induced to believe that much more effect is produced than is generally supposed.

At one time, considerable prejudice attached to the idea of going into an hospital. The mind of an Englishman revolts from the idea of receiving charity, and entering any asylum, where he would be indebted to the public for all the benefits and comforts he received. When, however, the hospitals increased in number, this feeling by degrees wore away, and thousands availed themselves of the privilege thus afforded. Every one has had some experience of the constant attendance required by a sick person, and of the confusion created in a family even of moderate competency by such an event. But if we transport ourselves to the cottage where, for instance, the father is sick, we can ill imagine the misery it produces by throwing an insuperable barrier to all active exertion on the part, not only of the invalid, but of the wife or child. If they have employment, either they must throw it up, or a nurse must be hired, a proceeding of too expensive a nature to be often risked. Every little saving perhaps of years, must be withdrawn, and even then all that is required in extreme sickness can rarely be procured. Such cases seem, however, to awaken all the purest feelings of which the poor are possessed; they seem to bound their hopes to the present, and with affectionate recklessness, risk anything to afford advice and relief to their relative. The prolonged sickness very often causes them to part little by little with every little possession; then, their clothes are sacrificed, and perhaps the family are reduced through this one accident, to extreme poverty. It is to guard against such trials as these, that buildings have been erected throughout the metropolis, where the poor man when he feels the approach of sickness, may resort and find the highest skill, the greatest solicitude and attention, with the kindness of a nurse, if not the tenderness of a wife or child.

There are in London, twelve general medical hospitals: St. Bartholomew's, St. Thomas', Westminster, Guy's, St. George's, London, Middlesex, Charing Cross, Royal Free, King's College, University, and Marylebone, and these, with two exceptions, have been erected almost within the last century; proving that the disposition to render assistance to the poor has by no means diminished, but rather, rapidly increased, in spite of the assertion of a late eminent statesman, that we had greatly degenerated from the piety of our forefathers. If reference, however, is made to the past statistics of the hospitals, and the condition in which we find them at present, it will be discovered that it is during the last forty or fifty years that their funds have increased, and the buildings themselves extended. In their early career these institutions encountered many struggles. They had to combat both against prejudice and poverty. It was with extreme difficulty that accommodation could be provided for the sick brought to the door, and common necessaries afforded them, much less the vigilance, the comfort, and attention afterwards supplied. People looked at first with some suspicion upon these establishments. All organized charities and methods of bestowing benevolence require to be investigated before they can be properly appreciated. Faith, however, in their purpose and intentions was by degrees established, and an active spirit of interest in their progress awakened. Some placed by chance in circumstances of wealth, with princely munificence, contributed large sums, which raised the hospitals from their poverty, extricated them from their difficulties, and enabled them to carry out their design of proportioning their accommodation more to the exigencies and number of the sick.

One of the most interesting of the medical hospitals is St. Bartholomew's, founded seven centuries ago by Rahere, the minstrel of King Henry the First, connected with a priory. Only a hundred "sore and diseased" were then enabled to find accommodation within its walls. So it endured until 1537, when monasteries and priories being suppressed, it fell into the hands of Henry the Eighth, who had the grace to refound it by a royal charter. It now began to be extended, subscriptions and donations rapidly increased its powers; some left legacies for the improvement of the diet, others for the purchase of linen The size of the hospital spread, until gradually it has attained to more than five times its original extent. Everything calculated to render its arrangements complete has been performed; a spacious surgery has been erected for the persons requiring medical or surgical assistance, and there exists besides, a theatre for operations. Into this hospital the patient may enter without the annoyance of fees, to servants already well paid by the establishment, and 580 persons may be at the same time inmates within its walls. During one year alone, more than seventy thousand patients experienced its benefits, either within its walls or without.

Into the minute arrangement of every separate institution, we may not in our limits enter. We shall merely, therefore, portray a few of the leading charities. In St. Thomas's hospital, Southwark, a custom prevails, which we could wish to see at some future time in more active operation, viz., furnishing those who have arisen weak and dejected from the sick-bed, with money to satisfy their present necessities, and carry them upon their way home. Few who contemplate the scenes in the homes of the poor from a distance, and who have not personally entered, as it were, into their social economy, witnessed their sacrifices, their privations and sufferings, know how grateful is the most trifling assistance in the hour of sickness. How much more then the consciousness that their friend or relative is cared for, and provided with every necessary. They are not debarred from intercourse with their friends. They may visit them at stated times, and carry them any additional luxury they may fancy. The sick-ward of an hospital has revealed more of the tenderness of the human heart than many would suppose to exist. The anxious visits, the whispered words, the wondering looks of the visitants, the unmistakeable delight at beholding the purity and cleanliness of everything, are pleasant to contemplate. There is much more, however, of a painful nature. Scenes infinitely harrowing to the feelings occur, and much pain is necessarily inflicted upon the sufferers, by the consciousness that on the next couch, separated only by a foot of space, a fellow being is passing into eternity. They see him borne away to his last resting place with concern, for, besides the warning his death conveys, it leaves a gap in the circle, even of the sick-ward. It must not be supposed, either, that over the life of the nurses any halo of romance is thrown. They have to contend with all the irritability of sickness, the ignorance of the lower orders, and the peevish disinclination to comply with the rules and regulations of the establishment. At one time, however, the nurses were very ill chosen, and were frequently guilty of great harshness towards the patients. In some few instances they are scarcely, even now, sufficiently patient and gentle, although in general they are remarkable for their tenderness and attention to the sick.

[To be continued.]

*"The Charities of London, comprehending the Benevolent, Educational, and Religious Institutions, their Origin, Design, and Progress." By Sampson Low, Jun. London. 1850.

VALUE OF EARLY INSTRUCTION.—When I could first remember, says he to a friend, I slept in the same bed with my widowed mother—each night, before putting me to bed I repeated on my knees before her the Lord's Prayer and the Apostle's Creed—each morning kneeling in the bed I put up my little hands in prayer in the same form. Years have since passed away; I have been a skeptic, a professed scoffer, glorying in my infidelity, and vain of the infidelity with which I could defend it. Prayer never crossed my mind, but in scorn. I am now conscious, that the lessons above mentioned taught me by my dear and revered mother, are of more value to me than all that I have learned from my preceptors and compeers. On Sunday I said my Catechism, a part of which at the distance of thirty-five years, I can yet repeat.—*Life of John Randolph, by Hugh A. Garland.*

Advertisements.

BLACKWOOD'S MAGAZINE AND QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatise to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though reprinted under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimilie* of the Edinburgh edition.

TERMS.

For any one of the four Reviews,	$3,00	per annum.
For any two, do.	5,00	"
For any three, do.	7,00	"
For all four of the Reviews,	8,00	"
For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
For Blackwood and the four Reviews,	10,00	"

Payments to be made in all cases in advance.

CLUBBING.

Four copies of any or all of the above works will be sent to one address, on payment of the regular subscription for three—the fourth copy being gratis.

*** Remittances and communications should be always addressed, post-paid, or franked, to the Publishers

LEONARD SCOTT & CO.,
79 FULTON STREET, NEW YORK.

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

NEW LIBRARY AND GIFT BOOKS.

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Purcell.
AGNES AND ELIZA; or, Humility, with fine engravings.
SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.
WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.
LITTLE ANNIE AND HER NURSE, by same author, with engravings.
THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages.
For sale at the Depository, No. 20 John-st.
Oct 5—tf DANIEL DANA, JR., Agent.

TO CLERGYMEN.

A CLERGYMAN who wishes secular employment, can obtain a good situation as private Secretary. The situation permanent, duties light, salary fair. Apply immediately by letter, to C. M. F., box 2705 Post Office, N York, with real name and address.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D. WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

GREAT AGRICULTURAL WORK!!!

THE FARMER'S GUIDE to Scientific and Practical Agriculture. By Henry Stephens, F.R.S.E., Author of the "Book of the Farm," Editor of the "Quarterly Journal of Agriculture," &c. &c., assisted by John P. Norton, A.M., Prof. of Scientific Agriculture in Yale College, New Haven, Author of Agricultural Prize Essays, &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictoral* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. Price 25 cents per number, or $5 in advance for the 22 Numbers.

CLUBBING.

Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittance may be made at the risk of the Publishers.

AGENTS WANTED!

All orders and communications should be addressed, postpaid, to LEONARD SCOTT & CO., Publishers,
79 Fulton st., entrance 54 Gold st. N.

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each		6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity		30 00
The Church Catechism Simplified by Question and Answer		3 00
Scripture Reading Lessons, Part I.		5 00
Do. do. " II.		6 00
Do. do. " III.		5 00

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 197 vols., of various prices. Total, $29 79, nett.

THE CHILDREN'S MAGAZINE, bound in 42 vols, of 144 pages each. Price for the set, 7 56, nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin. 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies issued 6352
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight. Elizur Ward.
Richard Sill. George Draper.
Isaac Foyer. Francis Bourne.
Charles P. Burdett. Joseph M. Browning.
Isaac F. Cox. Walter T. Welchman.
John Wight. Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing
EDMUND B. TUTTLE, Principal.
REFERENCES.
Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the ast of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.
Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon, A. H. Pomroy,
William D. Eaton, Henry Keney,
Chester Adams, M. A. Tuttle,
George D. Jewett, Elisha Colt,
Charles Boswell, A. W. Butler,
Henry Perkins, A. E. Burr,
William Mather, Newton Case,
George H. Olmsted, William N. Matson
William T. Hooker,

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin, John S. Bussing,
O. Bushnell, Spencer S. Benedict,
David A. Bokee, J. M. Wardwell,
Alfred Freeman, M.D., Cyrus Curtiss,
John M. Nixon, Henry S. Seaman,
Henry A. Nelson, Daniel S. Miller,
Samuel C. Paxson, Isaac C. Cendall,
Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE "Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,389 56	
Paid losses, expenses, and for purchased policies, $84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A.M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.